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JOURNAL
OF THE
AMERICAN ORIENTAL SOCIETY.

EDITED BY

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TWENTY-THIRD VOLUME,
SECOND HALF.

THE AMERICAN ORIENTAL SOCIETY.
NEW HAVEN, CONNECTICUT, U. S. A.
MCMII

Gift of Mrs. J. H. Woods

October, 1935.

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[This volume is for July-December, 1902. Issued February, 1908, in an edition of 500 copies.]

The Tuttle, Morehouse & Taylor Press.

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SECOND HALF.

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JOURNAL

OF THE

AMERICAN ORIENTAL SOCIETY.

Syrian Songs, Proverbs, and Stories; collected, translated, and annotated.—By HENRY MINOR HUXLEY, Harvard University, Cambridge, Mass.

INTRODUCTION.

DURING the summer of 1900, while living in Bhamdûn, a small village of the Lebanon, to the east of Beirût, I collected a number of songs and proverbs typical of the locality. My Arabic teacher, Sitt Râhîl Jörjis Tâbit, first obtained these from the Christian natives, and then, at her dictation, I wrote them in the dialect of the region; in this vernacular they appear in the following pages. The stories are written in the dialect of the Christians of Beirût.

In writing the vernacular in Arabic characters it is impossible to avoid certain inconsistencies. In every case I have written the consonants as they are pronounced: اذا and not ضهر, and not ظهر. I have thought best, however, not to write the Arabic phonetically when this would introduce confusion and prevent the recognition of a word by students of the classical language. Thus we write قال له, and not the phonetic form, which might be written قلُّو. The transliteration, on the other hand, has been written strictly in accordance with the actual pronunciation. By so doing, I have, of course, been obliged to depart from the principle which should govern the transliteration of the classical language: namely, that in reading the trans-

literation, an Arabist should immediately be able to see how the word is spelled in the original. To quote the above example again, while writing **قال له** in the Arabic, in transliteration I have written *kollū*.

In some of the funeral songs, it will be noticed that at times the metre is decidedly defective. I have, however, left these songs, with all their imperfections, exactly in their original form, for only so will they show the actual compositions of the fellāhīn. In the same way, the stories are in the exact form in which they were first told. In the translations my primary object has been literalness and clearness, rather than literary excellence.

The Arabic text has been used as the basis in numbering the lines. The last word of a numbered line of Arabic text has the same number opposite the line in which this word occurs in the transliteration and the translation. For convenience of reference I have arranged the lines of the translations of the songs in the same relative positions occupied by the lines of the Arabic text.

An attempt has been made in the Bibliography to give the titles of all books and articles which are of importance to the student of modern Arabic. I have tried to make the list of vernacular texts as complete as possible. Several of the dictionaries, grammars, and books of proverbs, deal with the classical language.

I desire to express my thanks to Sitt Rāḥīl Jörjis Tābit for her painstaking and conscientious help, without which my own work would have been impossible. To Professor Toy of Harvard University, and Professor Torrey of Yale University, I am under obligation for many valuable suggestions. I am indebted to Dr. Enno Littmann of Princeton University for his careful reading of the manuscript of the wedding songs, and to Sitt Rāḥīl Ḥalīl Ṣalībī of Montclair and formerly of Bḥamdūn, for a final reading of the Arabic manuscript. Finally, my thanks are due to Messrs. B. T. Babbitt Hyde, Clarence M. Hyde, V. Everit Macy, and I. Newton Phelps Stokes, by whose generosity I was enabled to carry on the work in Syria.

TRANSLITERATION.

ʾ = '. ' is used only when *hemza* occurs in the middle or at the end of a word.

ب = *b*.

ت = *t*.

ث = *ṭ*.

ج = *j*. The soft French pronunciation of the letter *j*. Not the sound of *dj* found in many parts of Syria.

ح = *h*.

خ = *ḥ*.

د = *d*.

ذ = *ḏ*.

ر = *r*.

ز = *z*.

س = *s*.

ش = *ṣ*.

ص = *ṣ*.

ض = *ḏ*.

ط = *ṭ*.

ظ = *ẓ*.

ع = *ʿ*. This symbol, used by Socin and others, seems superior to ' , which is used as the sign of the rough breathing in Greek. ع being a consonant, should, like the other consonants, have a symbol written on the line, and not merely a sign for breathing, written above the line.

غ = *g*.

ف = *f*.

ق = *q*. When ق is not pronounced, its position is indicated in transliteration by '.

ك = *k*.

ل = *l*.

م = *m*.

ن = *n*.

ه = *h*.

و = *w*.

ي = *y*.

VOWELS.

In the transliteration of the vowels, I have, in the main, followed Landberg and Jewett.

$a=a$ in the German *Mann*.

$\bar{a}=a$ lengthening of a , often indicated by $\text{◌}^\text{◌}$ in the Arabic.

When the accent occurs on the syllable containing \bar{a} , the latter is written \bar{a} . This rule applies also to \bar{e} , \bar{i} , \bar{o} , and \bar{u} .

$\ddot{a}=a$ with the *imāla*. Like the a in English *lad*.

$\bar{\bar{a}}=a$ lengthening of \bar{a} . We have this sound in the Arabic words *كان* $kān$, *كاتب* $kātib$, etc.

$v=a$ neutral vowel pronounced as the u in English *hut*.

$e=e$ in English *met*.

$\bar{e}=ay$ in English *say*.

$i=i$ in English *sit*.

$\bar{i}=ee$ in English *seen*.

$o=o$ in German *Sonne*.

$\bar{o}=o$ in English *note*.

$\ddot{o}=u$ in English *curve* is nearly the exact equivalent. Somewhat like the French *eu*, and the German \ddot{o} .

$u=u$ in English *put*.

$\bar{u}=oo$ in English *boot*.

ai (diphthong) = i in English *mite*.

au (diphthong) = ow in English *cow*.

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All articles which I have been unable to consult are marked with an asterisk (*). Unless a special abbreviation is printed in *italics* after the title, reference to an article will be made simply by the author's surname.

LIST OF ABBREVIATIONS.

AJPhil = American Journal of Philology.

APCSGW = Abhandlungen der philologisch-historischen Classe der Königlich Sächsischen Gesellschaft der Wissenschaften.

AQR = Imperial and Asiatic Quarterly Review.

BA = Beiträge zur Assyriologie.

JA = Journal Asiatique.

JAOS = Journal of the American Oriental Society.

JRAS = Journal of the Royal Asiatic Society of Great Britain and Ireland.

PEF=Palestine Exploration Fund Quarterly Statement.

RL=Revue de Linguistique et de Philologie Comparée.

WZKM=Wiener Zeitschrift für die Kunde des Morgenlandes.

ZA=Zeitschrift für Assyriologie.

ZAOS=Zeitschrift für afrikanische und oceanische Sprachen.

ZDMG=Zeitschrift der Deutschen Morgenländischen Gesellschaft.

ZDPV=Zeitschrift des Deutschen Palaestina-Vereins.

ZV=Zeitschrift für Volkskunde.

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SYRIAN SONGS, PROVERBS, AND STORIES.

WEDDING SONGS.¹

All of the wedding and funeral songs which I collected were sung by women.

Songs in honor of the bride. These fall naturally into three groups : (a) Those sung before she leaves her father's house ; (b) Those sung while she is going to the bridegroom's house ; (c) Those sung after her entrance to the bridegroom's house.

(a) Before leaving her father's house.

1.

ايها قالوا عندك طويله قلت الرمح بالعسكر
ايها قالوا عندك صفرا قلت الشمع بالمسكب
ايها قالوا عندك بيضا قلت الياسمين ابيض
ايها قالوا عندك سمرا قلت احلى من السكر لي لي لي لي

ēha kālū zannik ṭawīlī kilt ir-rumḥ bil-zaskar

ēha kālū zannik šafra kilt iṣ-šemaṣ bil-meskeb

ēha kālū zannik baiḍa kilt il-yāsmīn abyḍ

ēha kālū zannik smra kilt aḥla min is-sukkar lī lī lī lī.

They said that you were (lit. concerning you) tall; I said, The lance among the soldiers ;

They said that you were pale; I said, Wax in the mould;

They said that you were white; I said, The jasmine is white ;

They said that you were brown; I said, Sweeter than sugar.

The exclamation **ايها** at the beginning of each verse is variously pronounced *ēha*, *aiha*, or *iha* ; Dalman has *awīha*. At the end of each song, there is a rapid repetition of the syllable *lī* in a very high pitch. These shrill cries of the women are called the **زلاغيط** *zalāḡiṭ* ; singular, **زلاغيطة** *zalāḡiṭa*.

¹ For a brief description of the wedding customs, see Dalman p. 184 ff.

2.

ايها عيونك السود خلّتني انا غني
ايها وحاجبينك سبيوا عرق الحياة مني
ايها كنت نايمه عزّ النوم متهتية
ايها اجى خيالك على بالي وجنّني لي لي لي

ēha zayānik is-sūd ḥallitnī ana ḡannī
ēha ū-ḥājibēnik sibyū zōrk il-ḥayā minnī
ēha kunt nāyimi zōzz in-nōm mithennyi
ēha ija ḥiyālik zala bālī ū-jennennī lī lī lī.

Your black eyes made me sing,
And your two eyebrows captured the essence of my life
from me;
I was sleeping happily in my deep slumber;
Your image came on my thoughts, and maddened me.

Cf. Littmann p. 61, No. 2.

3.

ايها بياضك بياض الورقة
ايها حمرة خدودك خلقه
ايها يا سعادة اللي بياخذك
ايها يا شاطره يا لبقه لي لي لي لي

ēha bayādik bayād il-warraka
ēha ḥamrit ḥaddādik ḥulka
ēha yā saʿādt illī byāḥdik
ēha yā šātra yā libka lī lī lī.

Your fairness is the fairness of paper ;
The redness of your cheeks is natural.
Oh the happiness of him who will take you,
Oh clever and elegant one!

The ة of سعادة is pronounced as part of the following
word اللي.

Cf. Littmann p. 21, No. 64.

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4.

ايها بياضك بياض المرمري
ايها شعرك فتايل عنبر
ايها الك شامة عا راس خدك

ايها سودا وما بتتغبر لي لي لي لي

ēha bayāḏdik bayāḏl il-marmar
ēha šazrik fetāyil zanbar
ēha ilik šāmi zā rās ḥwḏdik
ēha sauda ū-mā btitḡbbv̄r lī lī lī lī.

Your fairness is the fairness of marble;
Your hair is braids of ambergris;
You have a mole on the upper part of your cheek;
It is black, and will not become dust-colored.

لك for the classical لك. عا for على. شامة: The Syrians regard a mole as a mark of beauty, particularly if there are hairs growing from it.

5.

ايها طلّت من طوائفها
ايها لاحت بتراكيفها
ايها يا بيها جيب الشمعات

ايها للعروس تا فجليها لي لي لي لي

ēha ṭollit min ṭawākīha *ēha lāhit bi-trākiha*
ēha yā bēha jīb iṣ-šemazāt *ēha lil-zarās tā niḡliha lī lī lī lī.*

She looked from her windows;
She appeared with her Turkish ear-rings.
Oh her father, bring the candles
For the bride, that we may escort her (in her wedding-march).

Before leaving her father's house, the bride, holding a candle in each hand, and supported by old women, walks slowly back and forth three times through the length of the room. طَلَّتْ
for اطلَّتْ. تا is used in place of the classical حتى.

6.

ايها عروسي ودينا سلام ليكي
ايها سليئاتك ذهب تليف على ايديكي
ايها مقدّر الماز يليف على جبينك
ايها غيبّتي القمر من بين عينيكي لي لي لي لي

ēha zarūsī waddēna salām lēkī

ēha slētātik deheb tlīk zaʿlédēkī

ēha mḡaddar ilmdz yelīk zaʿejbīnik

ēha ḡaiyēbtī il-ḡamār min bēn zainēkī lī lī lī lī.

My bride, we have sent greeting to you ;
Your bracelets of gold befit your hands ;
The circlet of diamonds befits your forehead ;
You have caused the moon to disappear (by the
radiance of the diamonds) between your eyes.

ejbīnik for *jebīnik*. In regard to this pronunciation, Professor Torrey writes: "In a word of two or more syllables, beginning with a short open syllable, the first vowel sound is often transposed, so as to stand before the first consonant, instead of after it." Thus we have *mlīḡ* or *emlīḡ*, *ketīr* or *ektīr*, etc.

7.

ايها الله معك الله معك
ايها كتر البكي ما بينفعك
ايها ان كان مسمار في بيت ابوكي
ايها اتبعيه وخديه معك لي لي لي لي لي

ēha vlla mazik vlla mazik
ēha kutr il-bikī mā byinfazik
ēha in kân mismâr fî bêt abākī
ēha ōk̄bazih ū-ḥudih mazik lī lī lī lī.

God be with you, God be with you,
 Much weeping will not profit you ;
 If there is a nail in the house of your father,
 Draw it out, and take it with you.

The second half of this song means that on this great occasion of her life, the bride's father will allow her to take anything she wishes from his house, even to the very nails.

8.

ايها يا عروس قومي لنسير فيكي
 ايها عنا علالي متد علاليكي
 ايها حماك حبيها وعزبها
 ايها اعملها بدال امك تربتيكي لي لي لي لي
ēha yā zarās k̄ūmī lnsīr fiki
ēha zanna zalālī mitl zalālīkī
ēha ḥmātīk ḥebbīha ū-zözzīha
ēha azmlīha bidāl immik trvbbīkī lī lī lī lī.

Rise, oh bride, let us escort you ;
 We have upper chambers like your upper chambers ;
 Love and respect your mother-in-law ;
 Make her, in your mother's place, train you.

عندنا for عنا. This contraction is common in the Lebanon and in the towns. To the south, particularly between Karak and Petra, I have heard the pronunciation *zandana*. This use of *J* with the first person of the imperfect with the meaning "let me," "let us," is comparatively rare. More frequent is the use of the verb *خلي*. The above form would be *خلينا نسير*.

Cf. Dalman p. 212. In place of *lnsīr*, Dalman has *lanzūr*.

(b) Song in the bride's honor, sung as she goes to the bridegroom's house.

9.

ايها عروسة طالعة من دار ابوها
ايها يا عروس لّمي ديال فسطانك
ايها مال النخل لّمن شاف قامتها
ايها ففتح الورد من راس الطراييني لي لي لي لي
ēha zarāsna ṭālza min dār abūha
ēha yā zarās limmī dīyāl fustānik
ēha māl in-nḥl limman šāf kāmītha
ēha fettaḥ il-ward min rās it-trābīnī lī lī lī lī.

Our bride is ascending from the mansion of her father.

Oh bride, raise the train of your dress.

The palm bent when it saw her figure ;

The roses opened from the ends of the branches.

(c) Songs in the bride's honor after her entrance to the bridegroom's house.

10.

ايها مين قال عندك سمرا يا طلعة البدر
ايها يا سمس مقشور يا عسل شهد
ايها انا لحط لك زهري لقطّك النهري
ايها يا حبيبة قلبي ويا كنة الدهر لي لي لي لي لي
ēha min kāl zannik smra yā ṭlzat il-bedrī
ēha yā simsum makšūr yā zasel šehdī
ēha ana lehṭṭ lik ḏoheri likṭṭazōk in-nḥrī
ēha yā ḥabibet kḥlbī ū-yā kinnet id-dḥrī lī lī lī lī.

Who said that you are brown, oh face of the full moon,

Oh peeled sesame, oh honey-comb?

Let me put my back for you, let me take you across the river.

Oh beloved of my heart, oh daughter-in-law forever.

11.

ايها دق لك طبول الفرع من دخلتك لباب الدار
ايها قتم لك الورد والنسرين والازهار
ايها بتخورنا زعق وطرياتنا تشعل نار

ايها سلم سلم تم الي عليكي شار لي لي لي لي

ēha dakk lik tɒbal il-fornh min dahvltik li-bāb id-dār
ēha fettāhlik il-ward win-nisrīn wil-azhār
ēha bwhārna zarak ū-traiyātna tššil nār
ēha sellim timm illi zatēki šār lī lī lī lī.

The drums of happiness played for you since your entrance to
the door of the mansion;
The roses and the white roses and the flowers opened
for you;
Our incense burned high, and our chandelier will blaze with fire;
(God) give peace to the mouth which advised you.

ثريانا for طرياتنا.

12.

ايها اهلا وسهلا بالحلوة اليوم ضيفتنا
ايها اهلا وسهلا بالحلوة اليوم شرفتنا
ايها كنتي غريبة واليوم صرتي كنتنا
ايها بشرت فيكي يا حبيبة كل عيلتنا لي لي لي لي

ēha āhel' au-séhela bil-ḥelwi il-yóm daifitna
ēha āhel' au-séhela bil-ḥelwi il-yóm šrrnf'itna
ēha kunti ḡrībi wil-yóm šrti kinnitna
ēha beššert fikī yā ḥabībit kill zailitna lī lī lī lī.

Welcome to the beautiful one, to-day she is our guest ;
Welcome to the beautiful one, to-day she has honored us.
You were a stranger and to-day you have become our daughter-in-law ;
I have given the good news of you, oh beloved of all
our family.

After the letters ح, خ, ص, ض, ط, ظ, غ, ع, and ق, َ is generally pronounced *ai*. To this rule, however, there are many exceptions. There are differences according to locality: in Beirût and its vicinity صيف and ضيف are pronounced *ṣēf* and *dēf*; in the Lebanon, *ṣaif* and *daif*. هَاك (contraction of هَكَذَا) in Beirût is *hək*, in Northern Lebanon, *haik*.

13.

ايها يا بيضة يا غضة

ايها يا سمكة في البحر تلعب بسناسل فضة

ايها حطينا لابوكي من المال تا يرضى

ايها اصلحي بينا ما عاشت البغضة لي لي لي لي

ēha yā baiḍa yā ḡudda

ēha yā semeki fīl-baḥr tilʿab bi-sināsil fuḍḍa

ēha ḥṭṭēna labūkī min il-māl tā yōrḍa

ēha ṣelḥī bēnna ma ʾāšit il-buḡḍa lī lī lī lī.

Oh fair, oh fresh one,

Oh fish playing in the sea among chains of silver;

We paid the money to your father, so that he should be satisfied;

Make peace between us; may the hate not survive.

Cf. Dalman p. 264.

Songs in honor of the bridegroom.

14.

ايها شوها العريس اللي حبة بيت حماه

ايها كبيرهم وزغيرهم وقعوا بهواه

ايها قال العريس انا حبيتهم اكثر

ايها نزلوا على قلبي احلى من السكر لي لي لي لي

ēha šū hel-zarīs illī ḥebbāh bēt ḥamāh

ēha kebīrhum ū-ezḡīrhum wākazū bi-ḥāwāh

ēha ḵāl il-zarīs ana ḥabbēthum aktar

ēha nizlū zala ḵalbi aḥla min is-sukkr lī lī lī lī.

What bridegroom is this, whom the family of the mother-in-law loved ?

Their eldest and their youngest fell in love with him.

The bridegroom said, "I loved them more;

They made an impression (lit. descended) on my heart.
sweeter than sugar."

for the classical العروس ها العريس for
صغيرهم.

15.

ايها حلت الصلا حلت الصلا

ايها وارتفعت النجمة فوق بواب العليا

ايها يا مين يبشّر مييته

ايها تكلل عريسنا اكليل الهنا لي لي لي لي

ēha ḥallit iṣ-ṣala ḥallit iṣ-ṣala

ēha wirtefazit in-nejmi fōḵ buwāb il-ʔōlya

ēha yā mīn yebēššir mēmtū

ēha tekallil ʔarīsna eklil il-hena lī lī lī lī.

The service is finished, the service is finished,

And the star has risen above the doors of Heaven.

Oh who will give his mother the good news ?

Our bridegroom has been crowned with the crown
of happiness.

ايها عصفور عا الدالية بلبل يترغل له
ايها اخدين بنات الاصيل الله يستهلهم
ايها انا لروح للسلطان عبد الحميد واقول له
ايها لحظه من عروستنا بتسوى عسكر كته لي لي لي لي

Miscellaneous songs at weddings.

16.

Song to the bridegroom's family.

ايها عصفور عا الدالية بلبل يترغل له

ايها اخدين بنات الاصيل الله يستهلهم

ايها انا لروح للسلطان عبد الحميد واقول له

ايها لحظه من عروستنا بتسوى عسكر كته لي لي لي لي

ēha ʔasfār ʔād-dālyi bilbul yitrgīllū
ēha āhdīn bināt il-ašāyil ulla yesehhilhum
ēha ana lerāḥ lis-sultān ʔabd il-ḥamīd ū-killū
ēha lwhʔa min ʔarūsītna btiswa ʔaskarak killū lī lī lī lī.

A bird on the vine, a nightingale will sing for him;
 (You are) taking the daughters of the nobles, may God
 help them.

Let me go to the Sultān ʔabd il-Ḥamīd, and say to him,
 "A glance from our bride is worth the whole of your
 army."

يترغل له: the root رغل seems to be derived from the classical form غرد, which has the same meaning. When a pronoun occurs with the preposition ل, the resulting word is pronounced as though it were a part of the preceding verb; in the present case this has resulted in pronouncing the two words in such a way that the غ is pronounced without the *šedda*, which would regularly be found in this form of the verb. *killū*: in the vernacular, the | of the first person singular of the imperfect is often omitted.

Cf. Dalman p. 212, Littmann p. 61, No. 8.

17.

Song for the priest.

أيها يا خورينا يا لابس
 أيها يا سكر اليابس
 أيها يا معبد الصبيان
 أيها يا مكلل العرايس لي لي لي

ēha yā ḥūrīna yā lābis *ēha yā sukkār il-yābis*
ēha yā mazammid iṣ-ṣubyan *ēha yā mekēllil il-ʔarāyis lī lī lī lī.*

Oh our priest, oh well-dressed one, Oh dried sugar;
 Oh baptizer of the boys, Oh marrier of the brides!

Cf. Littmann p. 22, No. 85.

18.

A girl's song for her four brothers.

ايها اخوتي اربعة اربعة يا ربّي خليهم
ايها يلعبوا بالسيف والترس قدام باب علايهم
ايها اطلّ من الشباك اتمهم وتناديهم
ايها وتصرخ بالصوت يا ربّي خليهم لي لي لي لي

ēha aḥūtī arbaʔ arbaʔ yā rabbī ḥallīhum
ēha yilzabū bis-sēf wit-tōrs qaddām bāb ʔalālīhum
ēha ittull min iṣ-šibbāk immhum witnādīhum
ēha ū-tiṣrəḥ biṣ-ṣaut yā rabbī ḥallīhum lī lī lī lī.

My brothers are four, four, oh Lord, preserve them;
They play with the sword and the shield before the door
of their upper chambers.
Their mother looks from the window and calls them,
And cries out, Oh Lord, preserve them.

تطلّ for اطلّ. Cf. Littmann p. 22, No. 77.

19.

A girl's song for her small brother.

ايها خي الزغير دراع الجوخ بيلته
ايها اجي ورد الجوري لخدمته وشمة
ايها ستوا يا بنات ستوا
ايها تعلموا يا شباب لعب الجريد مته لي لي لي لي

ēha ḥaiyī iz-zgīr drāʔ ij-jūḥ bilimmū
ēha ija ward ij-jūrī lī-ḥūdemptu ū-šemmū
ēha semmū yā bināt semmū
ēha tazallemū yā šebāb lözb ij-jerīd minnū lī lī lī lī.

A *drāz* of cloth will cover my small brother;

The roses of Bengal came to his service, and he smelled them.

Pronounce the name of God, oh maidens, pronounce the name of God.

Learn from him, oh youths, the play of the sticks.

A *drāz* is about 26 inches. سبّوا: to pronounce the name of God is to guard against the influence of the Evil Eye. Cf. Dalman p. 186. لعب الجريد: a game in which the players throw short light spears at each other. Sometimes played on horseback.

20.

A girl's song for her two brothers.

ايها اخوتي تنين ملّي تنين

ايها يا حبة اللولو على الجبهتين

ايها لما راحوا لعند افنديهم وحكوا ها الكلمتين

ايها تغامزوا الحكم وقالوا ها الشباب من اين لي لي لي لي

ēha aḥātī tnēn millī tnēn

ēha yā ḥabbī il-lālū zala'j-jibhetēn

ēha limma rāḥū lazūnd efendihum ū-ḥakū hel-kilmtēn

ēha tegāmazū il-ḥekkām ū-ḥālū ḥeṣ-ṣebāb mnēn lī lī lī lī.

My brothers are two; what two!

Oh pearl on the two foreheads!

When they went to their Effendi and spoke these few words,

The governors exchanged looks, and said, "Whence these young men"?

21.

Song for a young man present at a wedding.

ايها قولوا يا ناس كلکم قولوا

ايها شوها الشاب الطريف ومزينه طوله

ايها تمّه خاتم دهب محبوك بلولو

ايها عقبال امّه وحياته يزغطرو له لي لي لي لي

ēha kālū yā nās killkum kālū
ēha šū heš-šebb iz-zprif ū-mzēnū ṭālū
ēha timmū ḥātīm deheb mahbūk bi-lālū
ēha ʔkbbāl immū ū-ḥaiyātū yizolguṭālū lī lī lī lī.

Say, oh people, all of you say,

Who is this handsome young man, whose ornament is his height;

His mouth is a ring of gold set with pearls.

I hope that his mother and his sisters will sing for him.

Cf. Littmann p. 18, No. 39; p. 63, No. 11.

22.

Song for a small boy named ʔādīl.

ايها عادل زغدير عا بسط الحرير يمشي
 ايها كفّه محنا صبيعه زبد محشي
 ايها سألت رب السماء والواحد العرشي
 ايها كان القمر بالسماء شو نزله يمشي لي لي لي لي
ēha ʔādīl ʔḡaiyḡr ʔā bust il-ḥarir yimšī
ēha keffū mḡhanna ṣḡbiṣū zebed meḡšī
ēha se'elt rabb is-semā' wil-wāḥid il-ʔaršī
ēha kān il-qamr bis-semā' šū nézzelū yimšī lī lī lī lī.

ʔādīl is small, and he walks on carpets of silk;

His palms are colored with henna, and his fingers are smeared with ointment.

I asked the Lord of Heaven and the Enthroned One (lit. the one of the throne);

“The moon was in the heavens, what brought it down to walk?”

Henna is put on the hands as a sign of rejoicing.

23.

Song for the guests while food is being served.

ايها صحنين وصحّة ايها اربع عوافي معها
 ايها اربع غراير سمسّم ايها على كلّ حبة صحّة لي لي لي لي
 ايها صحنين وصحّة ايها اربع غراير سمسّم ايها على كلّ حبة صحّة لي لي لي لي

ēha ṣahhtēn ū-ṣahḥa ēha arbaṣ zawāfī mazha
ēha arbaṣ ḡorāyir simsum ēha zala kill ḥabbī ṣahḥa lī lī lī lī.

A double health and a health, And four healths with it;
 Four sacks of sesame, For every grain a health!

غراير: 1 ḡorāri=12 midds, or 216 litres.

Cf. Jessup p. 329, Littmann p. 23, No. 95.

24.

Song for a young man.

ايها يا خواجه بطرس يا سيفين يوم الحرب
 ايها يا شمع مكّه وضو القمر عا الدرب
 ايها باعت لك السلطان يا سجميع القلب

ايها اقتل واشنق وعلق المشنقة عا الدرب لي لي لي لي
ēha yā ḥwāja buṭrus yā sēfēn yōm il-ḥarb
ēha yā šemaz mekki ū-dau il-ḥmwr zād-derb
ēha bāzōtlak is-sultān yā sejiz il-ḥolb
ēha ōktul wišnuk ū-zallik il-mešnaḳa zād-derb lī lī lī lī.

Oh Ḥwāja Butrus, oh two swords in the day of war,

Oh candles of Mekka, and light of the moon on the road!

The Sultān is sending (word) to you, oh upright of heart,

“Kill and hang and erect gallows on the road.”

The title خواجه is applied only to a man who is a Christian.

FUNERAL SONGS.¹

25.

Song for a young unmarried woman.

حملت بدها تروح	حملت ست الصبايا
والغطا الابيض يلوح	حملت من دار ابوها
قال بلاها ما بروح	غراب البين اجي وراها
بنتك ما تخليها تروح	يا بيها حلف عليها
5 عا الدار ما بقى لي رجوع	وحياة بي

¹ See Dalman p. 316.

<i>ḥommelit sitt is-ṣḥāya</i>	<i>ḥommelit biddha trāḥ</i>
<i>ḥommelit min dār abāha</i>	<i>wil-ḡṣṭa il-abyaḍ yilāḥ</i>
<i>ḡvrāb il-bēn ija werāha</i>	<i>ḵāl belāha ma brāḥ</i>
<i>yā bēha ḥlāf salēha</i>	<i>bintak ma ṭḥalliha trāḥ</i>
<i>wā-ḥayāt bēyī . . .</i>	<i>zā'd-dār ma buḵālī rejāz. 5</i>

The princess of the maidens is ready (lit. has packed);
 ready and she wishes to go;
 Ready (to go) from the mansion of her father,
 and the white veil gleams (about her).
 The Raven of Death came before her,
 he said, "Without her I shall not depart."
 Oh her father, swear for her,
 that you will not (lit. do not) let your daughter go.
 "By the life of my father,
 for me there will be no return to the mansion." 5

ست: in the translation, I have given the original meaning of "princess," rather than the ordinary meaning of "lady." احلف for حلف.

26.

Song for a young woman.

على آيش بندبك يا نعدوعتي	تحت فيّ الجوز بضو القمر
كيف بندبك وبيك غايب	والشمع بجيبته وما عطاني خبر
<i>salēš bindbik yā naznūzati</i>	<i>taḥt fēy ij-jōz bi-ḍau il-ḵummr</i>
<i>kif bindbik ū-bēyik ḡāyib</i>	<i>wiṣ-ṣemaz bi-jēbtū ū-mā zatānū</i>
	<i>ḥubnr.</i>

Why must I mourn you, oh my delicate one,
 under the shade of the walnut-tree, in the light of the moon?
 How shall I mourn you and your father absent;
 and the candles are in his pocket, and he gave me no word.

الشمع: in the vernacular, both شمع and شمعات are used for the plural. In funeral songs, a girl is often likened to a bride. For the use of the candles in this connection, see note to No. 5.

27.

Song for a married woman.

يا ست ساره يا وردة مغضه يا كوكب بقنديل فضه
يا جرجي سرع للحكيم جيبه الاخوه بفراقك ما بترضي
يا ست ساره يا سكر نباتي يا قمع الزبد مع البنات
يا ست ساره يا غبنك تموتي متلك ما تجيب الوالدات

yâ sitt sâra yâ wördi magūdā
yâ kaukeb bi-ḡandīl fuḡḡā
yâ jörjî sraz lil-ḡakīm jībū
il-öḡwi bi-frāḡik ma btörḡā
yâ sitt sâra yâ sukkor nebâtî
yâ ḡumiz iz-zebed maz il-binâtî
yâ sitt sâra yâ ḡabnik tmâtî
- mitlik ma tjīb il-wāldâtî.

Oh Sitt Sâra, oh fresh rose,
oh star in a silver lamp!
Oh Jörji, hasten to the doctor, and bring him;
the brothers will not consent to your departure.
Oh Sitt Sâra, oh sugar-candy,
oh cruse of perfume among the maidens;
Oh Sitt Sâra, oh the affliction for you to die!
The mothers will bear no more like you.

است : see note to No. 25. أسرع for سرع.

28.

Song for a married woman, who died in childbirth.

تابته طالعه بطقمها الكشميري
لابسه الخاتم بايد اليمين
طالبه ابوها بدها تقشعه
خايفه من الموت من حال التقييل

واشرق يا قمر من فوق حارتها
 شف لي ها العروس وشو سخونتها
 شف لي يا قمر ان كانها طابت
 وان كان ماتت يا دل ميمتها

tābti ṭālza bi-ṭokmha il-kašmīrī
lābsi il-ḥātim bīd il-yāmīnī
ṭālbi abūha biddha tikṣazū
ḥayyī min il-mōt min ḥāl it-ṭukīlī
wiṣriḳ yā kumvur min fók ḥārītha
šiflī hel-zarūs ū-šū šḥūnūtha
šiflī yā kumvur in kānha ṭābīt
win kān mātīt yā dill mēmūtha.

Tābti is ascending in her Cashmere dress ;
 wearing the ring on her right hand.
 Seeking her father, she wishes to see him ;
 she fears death, and the dismal (lit. heavy) state.
 Rise, oh moon, over her house ;
 see for me this bride, and what is her sickness ;
 See for me, oh moon, whether she recovered ;
 and if she died, oh the affliction of her mother!

29.

Song for a married woman.

حلّي بشعرك يا عروس حلّي
 حلّي بشعرك يا مستنظرة الحني
 حلّي بشعرك لأمك قولي لها
 يا أمي للموت ما حلّي
 لمي فساطينك حاج مدردرة
 يا مشيتك بالدار كرج وغندرة
 يا مشيتك بالبيت سبح الخالقك
 وبتوب صيني زايرة المقبرة

hellī bi-šazarik yā zarās hellī
hellī bi-šazarik yā nuštānzira il-hennī
hellī bi-šazarik la-immik kūlīlha
y'immī līl-mōt ma ḥollī
līmī fsātīnik ḥāj mdārdara
yā mešītik bid-dār karj ū-ḡvndara
yā mešītik bil-bēt subḥ il-ḥālkik
ū-bi-tōb sīnī zāira il-mokkbara.

Loose your hair, oh bride, loose it,
 loose your hair, oh you who are expecting the henna ;
 Loose your hair, say to your mother,
 "Oh my mother, it is not time for death."
 Gather your dresses, better than that they should be scattered.
 Oh your walking in the mansion is dainty and elegant ;
 Oh your walking in the house is praise for your Creator,
 and in your dress from China you are visiting the cemetery.

30.

Song for an unmarried girl.

قومي يا بنتي قومي ما حلك لها النومه
 قومي واجهي بيك جايب لك سبع طقمومه
 سبع طقمومه من الجداد تلبسيهم عا العياد
 يا اتمها فكي الجداد شحي بنتك هون
kūmī yā bintī kūmī ma ḥollīk li-hen-nōmī
kūmī wājhī bēyik jāyīblik sebaz ṭqūmī
sebaz ṭqūmī min ij-jedād tīlbsīhum zāl-zayād
yā immha fikkī il-ḥaddād šahhī bintik hōnī.

Rise, oh my daughter, rise, it is not time for this sleep ;
 rise, meet your father, who is bringing you seven dresses ;
 Seven new dresses, and you will wear them for the feasts.
 Oh her mother, take off the mourning, your daughter is
 here.

هنا for هون. Both pronunciations *hōn* and *hōnī* are com-
 mon.

31.

Song for a young woman named Lamís.

يا قلوب الجوهرية	يا لميس يا صبية
شو بتريدي يا صبية	يقول البواب حيدي
شو بتريدي يا صبية	يقول البواب حيدي
على العياد اسوار بايدي	بريد ما رادوا الصبايا

<i>yâ lamís yâ şubîyi</i>	<i>yâ klâb ij-jauherîyi</i>
<i>yekâl il-bûwâb hîdî</i>	<i>şâ bitridî yâ şubîyi</i>
<i>yekâl il-bûwâb hîdî</i>	<i>şâ bitridî yâ şubîyi</i>
<i>brîd mâ rádû is-şubâya</i>	<i>şalâ'l-şayâd iswâr bidî</i>

Oh Lamís, oh young woman,
 oh essence (lit. hearts) of the jewels.
 The door-keeper will say, "Go away;
 What do you wish, oh young woman?"
 The door-keeper will say, "Go away;
 What do you wish, oh young woman?"
 "I wish what the young women desired,
 for the feast-days, a bracelet on my hand."

32.

Song for a young woman named Tâbti.

لبسك حريم وحارمك كتان	سلامتك يا ام العيون الدبلانة
شبه القمر الهال بنيسان	هادي تابتة وخالقي ازا تبدلت
لبسك حريم وحارمك وردية	سلامتك يا ام العيون اللوزية
شبه القمر ولو هل بالصيفيه	هادي العروس وخالقي لو تبدلت

<i>salâmtik yâ imm il-şayân id-diblâni</i>
<i>libsik ħarîr û-mĥârmik kittâni</i>
<i>hêdî tâbti wa-ĥâlkî iza tbêddelit</i>
<i>şibi 'l-kımmir il-hâll bi-nîşâni</i>
<i>salâmtik yâ imm il-şayân il-lauzîyi</i>
<i>libsik ħarîr û-mĥârmik wördîyi</i>
<i>hêdî'l-şarâs wa-ĥâlkî lau tbêddelit</i>
<i>şibi 'l-kımmir û-lau hall biş-şaiſîyi.</i>

Peace on you, oh mother of the languishing eyes;
 your dress is of silk, and your handkerchiefs are of
 linen.

This is Tâbti; by my Creator, if she is dressed,
 she will be like the moon appearing in April.

Peace on you, oh mother of the almond-shaped eyes;
 your dress is of silk, and your handkerchiefs are
 rose-colored.

This is the bride, and by my Creator, were she dressed,
 she would be like the moon, were it to appear in
 the summer.

سلامتك (lit. your peace) is the salutation used to a sick per-
 son, who answers, الله يسلمك or الله يسلم عمرك or simply
 سلم عمرك.

33.

A second song for Tâbti.

يا تابتة شعرك مجعود بحياة بيك يا عروسي عودي
 وحياة بي ما بقيت بعاد درب المقابر للرجوع مقلوبه

yâ tâbti šazarik meǰûd bihyât bêyik yâ zarûsî zûdî
vahyât bêyî ma bakît bazâwid derb il-makâbir lir-reǰûz makkûbî.

Oh Tâbti, your hair is curled;
 by the life of your father, return, oh my bride.
 “By the life of my father, I cannot return;
 the road to the graves is impossible (lit. reversed)
 for returning.”

The next four songs were composed in memory of Halîl Hair
 Vlla, who was a doctor in the British Army, and died in the
 Sudân.

34.

يا حكيم عا ستمبول ودينا للسلطان عبد الجيد ودينا
 للسلطان عبد الجيد والسبعة يجوا هنّ فيك يعزونا
 [ملوك]

راح حكيم العساكر	صاح ديك العرش باكي
دشروها على البيادر	طلّعوا الحمرا لجموها
5 لدار بيته ميّلوها	طلّعوا الحمرا لجموها
بسوقك والدكاكين	يا سودان خنتينا
مراكب رست عا المينا	يا بيته لاقينهم
يلبف لدرعانه	ضرب السيف كلّه
عبيد يلعبوا بالسيف قدّامه	سيدي قاصد الحمرا لهرجها

yā ḥakīm zā stambāl waddēna
lis-sultān zabd il-mejīd ā-lis-
sebaz mlāk

lis-sultān zabd il-mejīd waddēna
yijū hinnī fik yazzāna

ṣāḥ dīk il-zarṣ bākī
ṭullazū il-ḥamra lejamāha
ṭullazū il-ḥamra lejamāha
yā sudān ḥintīna
yā bēyū lākīhum
ḍurb is-sēf killū
sīdī kāsīd il-ḥamra li-herjha

rāḥ ḥakīm il-zasākīr
deššerāha zala'l-biyādir
li-dār bēyū mēyelāha
bi-sākīk wīd-dikkākin
mrākīb resit zāl-mīna
yilbūk li-dirzānū
zabīd yīlزابū bis-sēf knddāmū.

5

Oh Doctor, we have sent to Constantinople,
to the Sultān Zabd il-Mejīd have we sent;
To the Sultān Zabd il-Mejīd and to the seven kings;
they will come, they will comfort us for you.

The cock of the heavens crew, weeping;
the doctor of the troops has gone.

Bring forth the bay mare, bridle her;
let her go to the threshing-floors.

Bring forth the bay mare, bridle her;
to the mansion of his father, take her.

5

Oh Sudān, you have mocked us,
in your market, and in your shops.

Oh his father, meet them,
the ships have anchored in the harbor.

The beating of the sword, all of it
befits his arms;

My lord wishes the bay mare to caracole.

Servants will play with the sword before him.

L. 2: هم for هنّ. L. 4: لجموها for لجموها.

35.

نص ساعه وقفوني
تا يجوا يودعونني
ويحملوا عني المصاعب
خاطرك يا اُمّي الحنونه

yā rfākī hemelūnī
tā yijū kull il-kprāyib
tā yijū kull il-kprāyib
baḏillī bid-dār sāza

يا رفاقي حملوني
تا يجوا كلّ القرايب
تا يجوا كلّ القرايب
بعد لي بالدار ساعه

nuss sāza wakkfānī
tā yijū yuweddazānī
ū-yéhemelū zannī 'l-maṣṣāzib
ḥātrik yā immī il-ḥanānī.

Oh my comrades, carry me,
for a half hour, raise me;
Till all the relatives shall come
till they come and bid me farewell;
Till all the relatives shall come,
and shall bear the troubles from me.
I have still an hour in the mansion;
farewell, oh my compassionate mother.

L. 1: نص for احملوني. نصف for احملوني. L. 2: كلّ is pronounced either *kull* or *kill*.

36.

مصيبه وحلت عليّ
كان لها البين صايب
يا اُمّي وابكي عليّ
الموت ما فيه شماته

5 كان خيّ ورفيقاتي
يا خليل يا عيني
دشروني بالغرايب
والبسوا براقع عليّ
وقولوا للميمه الحزينه
10 يا ملاك الحارس يا عيني

يا خيّ وارفض ليّ
هي مصيبه من المصايب
قوموا نوحوا يا قرايب
ابكوا عليّ يا أخواتي
اخر مدّه من حياتي
وصاروا يصيحوا بالصوات
كيف صارت ها المصايب
قوموا نوحوا يا قرايب
شيلوا عن قلبي الضيم
يا العدرا تسلميني

<i>yā haiyī wörkud léyī</i>	<i>məşibi ū-ħollit zaléyī</i>	
<i>hi məşibi min il-məşayib</i>	<i>kān leha il-bēn şayib</i>	
<i>kāmū nāhū yā kərayib</i>	<i>yā immi wibki zaléyī</i>	
<i>ibkū zaléyī y' aħwātī</i>	<i>il-mōt ma fih şemātī</i>	
<i>əħwər middi min hayātī</i>	<i>kān haiyī wərfikātī</i>	5
<i>ū-şārū yeşihū biş-şəwātī</i>	<i>yā ħalil yā zainéyī</i>	
<i>kif şārit hel-məşayib</i>	<i>dişşerūnī bil-ğərayib</i>	
<i>kāmū nāhū yā kərayib</i>	<i>wilbisū berākiz zaléyī</i>	
<i>şilū zan kəlbī id-daimi</i>	<i>ū-kālū lil-mēmi il-ħəzīni</i>	
<i>yā 'l-şadra tsellemīnī</i>	<i>yā melāk il-ħāris yā zainéyī.</i>	10

Oh my brother, hurry to me;
a woe has fallen upon me.
It is a woe of woes;
death was descending (to be added) to it.
Rise, lament, oh relatives;
oh my mother, weep for me;
Weep for me, oh my sisters.
death has in it no rejoicing.
The last part of my life,
my brother and my comrades were (present); 5
And they began to cry out with their voices,
“Oh Halil, oh my eyes!”
How did these woes arise?
They left me in the foreign lands.
Rise, lament, oh relatives,
and put on black veils for me.
Lift the trouble from my heart,
and speak to the sad mother.
Oh Holy Virgin, receive me;
oh Protecting Angel, oh my eyes! 10

In several places, the conjunction *wa* has been used where it seems unnecessary; there are really two clauses where we should expect only one. In a translation of l. 1, the unexpressed meaning might be indicated as follows: “Oh my brother, (rise) and hurry to me; (there is) a woe, and it has fallen upon me.”

L. 6: عيني is a term of endearment. The plural عيون is also used in the vernacular.

37.

<p>تندفن تحت التراب فراقهم هدهد قوامي مات عنتر ابو الشباب كان يسوى الف راجل 5 دق عا شريط الرباب حين ما اجرا يودعوني في بعدهم سليوني عا القبايب والنسايب في بلايي دشروني 10 اه يا عمى عيوني</p>	<p>حيف يا حلو الشوارب الموت هدهد عزامي مين بعده يشيل قوامي مات عنتر ابو المراحل يا خي وارفض عاجل داب قلبي وعيوني الموت فراق الحبايب الموت فراق الحبايب اه من عظم المصايب في بلايي اتركوني صاحت الام الحنونه</p>
--	---

haiḥ yā helū iṣ-šawārib
il-mōt hedhed zazāmī
mān bazdū yešīl kḥwāmī
māt zantar abū'l-merājil
yā haiyī wörkuḍ zājil
dāb kulbī ū-zaydnī
il-mōt frāk il-ḥebāyib
il-mōt frāk il-ḥebāyib
ah min özm il-muṣāyib
fī blāyī atrakūnī
ṣāḥit il-imm il-ḥanūnī

tindefin taht it-trāb
frākhum hedhed kḥwāmī
māt zantar abū'š-šebābī
kān yiswā elf rājil
dīkḥ zā šerīṭ ir-rebāb
ḥīn ma ijū yuweddazūnī
fī bazadhūm selyūnī
zā'l-kḥrāyib win-nesāyib
fī blāyī deššerūnī
ah yā zama zaydnī.

5

10

Alas, oh handsome (possessor) of the moustaches,
 that you should be buried under the earth.

“Death destroyed my strength,
 their departure has taken away my support.”

Who after him will bear my burden?

Bantar, chief (lit. father) of the youths, has died;
 Bantar, father of courage, has died;
 he was worth a thousand foot-soldiers.

" Oh my brother, run quickly,
 pluck the string of the *rebāb*. 5
 My heart and my eyes melted
 when they came to bid me farewell.
 Death is the departure from the loved ones;
 in their distance they forgot me.
 Death is the departure from the dear ones ;
 (the trouble falls) on the relatives and the loved ones.
 Ah! the heaviness of the woes !
 In my trouble they left me,
 In my trouble they forsook me." 10
 The compassionate mother cried,
 " Oh the blindness of my eyes!"

Lines 1, 3-4, and 11 are the direct utterances of the singer, while lines 2 and 5-10 are supposed to be quoted from the deceased doctor. L. 4: *Šantar* is still regarded as one of the great mythical heroes.

The next four songs were for a young man named *Šaʿīd*.

38.

طاب النوم في عينيك	حاج نايم يا عريس
وجرب ها الطقومه عليك	قوم اطلع عا الحارة
لا طول غيباتك	قوم اطلع بجياتك
قدّيش حزنانين عليك	لو بتشوف خياتك
<i>ḥājj nāyim yā ʿarīs</i>	<i>ḥāj in-nōm fī ʿainēk</i>
<i>kām uṭlaḥ ʿāʾl-ḥāra</i>	<i>ū-jerrib ḥeṭ-ṭuḳūmi ʿalēk</i>
<i>kām uṭlaḥ biḥyātak</i>	<i>la ṭawwīl ǧaibātak</i>
<i>lau biṭṣūf ḥayātak</i>	<i>ḥuddēš ḥeznānīn ʿalēk.</i>

Enough sleeping, oh bridegroom;
 the sleep was pleasant in your eyes.

Rise and go up to the house,
 and try on this raiment.

Rise and go up in your strength;
 do not prolong your absence.

Were you to see your sisters,
 (you would know) how grieved they are for you.

L. 3: غيبتك for غيباتك. تطول for طول.

39.

الحارة يا سعيد هجرناها من يوم الرحلة وما دخلناها
 من يوم الرحلة يا عريس نحنا بوابها بالنيل صبغناها
 [الزين]

يا سعيد بنتك شتأقت لك بدها تشوف شو جار الزمان
 [عليك]

يا سعيد لا طول غيابتك ان طوالت اتمك بتحن عليك
 سعيد محبته لحارته الزينه يا ما احلى الطقومه معلقين
 5 يا ما احلى سعيد ومحبته ولتو على العياد والشعائين
 [على البيت]

il-hāra yā saʿīd hājernāha
mīn yóm ir-raḥlī ū-ma dāḥḥalnāha
mīn yóm ir-raḥlī yā ʿarīs iz-zēn
naḥna buwābha bin-nīl ṣḥḥgnāha
yā saʿīd bintak šṭāqit lēk
biddha tšūf šū jār iz-zmān ʿalēk
yā saʿīd la ṭawwīl ḡiyābtak
in ṭawwīl immak bteḥzōn ʿalēk
saʿīd mejītū li-ḥārtū iz-zēni
yā mā 'ḥla it-ṭḥāmi mʿallḥkīni 5
yā mā 'ḥla saʿīd ū-mejītū ʿala'l-bēt
ū-lennū ʿala'l-ʿayād wiš-šazānīni.

The house, oh Saʿīd, we have forsaken
 from the day of (your) departure, and we have not
 entered it;
 From the day of departure, oh handsome bridegroom,
 we have painted its doors with indigo.
 Oh Saʿīd, your daughter has craved you;
 she wishes to see how time has changed (lit. oppressed)
 you.

(There will be) a return of Saʿīd to his beautiful house.

Oh how splendid are the costumes which are hung up! 5
Oh how handsome is Saʿīd, and (how good) his return to the
house;

at least for the feast-days and for Palm-Sunday.

This song recalls the custom, prevalent among all primitive peoples, of deserting a house after there has been a death in it, on account of the belief that the house is haunted by the spirit of the deceased.

L. 4: Cf. غيابتك with غيابتك of No. 38, and غياب of No. 40.

40.

لا ترُف فوق راسه يا غراب لا تخبرني عن موت الشباب
خبروا سعيد قام من سجنه بتدظرة أمه لحد الغياب
يا سعيد يا ابو زنود مبرومه كفتك حرير وعقالها رومي
كفتك حرير وعقالها شكلين وبكيتك حتى عيت عيوني

la truf fōk rāsū yā ḡvrāb
la tḥabbōrnī zan mōt iṣ-ṣebāb
ḥabbūrū saʿīd kām min suḥntū
btuntuzrū immū la-ḥadd il-ḡiyāb
yā saʿīd yaʿbū zenūd mabrāmi
keffʿītak ḥarīr ū-zaḳālha rāmī
keffʿītak ḥarīr ū-zaḳālha šiklén
ū-bkītak ḥitta zomyit zayānī.

Hover not over his head, oh raven (of death),
inform me not of the death of the youths;

Say that Saʿīd has recovered from his sickness.

His mother will wait for him until the setting of the sun.

Oh Saʿīd, oh father of the corded arms,

your *keffʿīyi* is of silk, and its *zaḳāl* is Grecian;

Your *keffʿīyi* is of silk, and its *zaḳāl* is of two materials.

I wept for you until my eyes were blinded.

L. 3: The *keffiyi* is a head-dress consisting of a square piece of cotton or silk, folded diagonally. It is kept in place by the *zakāl*, which is much like a piece of rope, going twice around the top of the head. L. 4: حتى is pronounced either *hotta* or *hitta*.

41.

كنت قاعده شفت الغراب لاني يا ربّي خبرني خبر شافي
خبروا امّه لسعيد طاب يا غبنه يكون تحت التراب غافي

kunt kāzōdī šift il-ḡvrāb lāfī
yā rabbī ḥabbirni ḥabur šāfī
ḥabbru immū li-sazīd tab
yā ḡbnū yikān taḥt it-trāb ḡāfī.

I was sitting and I saw the raven returning.

Oh my Lord, give me the healing message.

Tell the mother of Sazīd that he has recovered.

Oh his affliction, that he should be sleeping under the ground!

42.

Song for a physician of Bhamdān.

وانتقل لايدة اليمين	خشخش الباكور بايده
والذهب للخيالين	رزة الباكور فضة
والحمام منها يطير	حارة سيدي ها العاليه
والعسل منه يسيل	يا دسته ها المبيض
5 يا لجامه باربعين	يا حصانه ها الحنجل
واليوم فُقد منا كبير	باشت العربان علينا

ḥvšḥvš il-bākūr bīdū
ruzzit il-bākūr fuḷḍa
ḥārit sīdī hel-zālyi
yā destū hel-mbaiyḡd
yā ḥṣānū hel-mḥānḡel
bāšit il-zarbān zalēna

wintvkv līdū il-yāmīn
wīd-deheb lil-ḥaiyālīn
wīl-ḥamām minnha yiṭīr
wīl-zasel minnū yiṣīl
yā lḡāmū barbazīn
wīl-yóm fukīd minnu kebīr.

The staff jingled in his hand
 and he transferred it to his right hand.
 The hook of the staff is of silver,
 and the gold is for the horsemen.
 The house of my lord is this high one,
 and the pigeons fly from it.
 Oh his copper kettle, (which was) this tinned one,
 and the honey flows from it.
 Oh his horse, this white-footed one!
 Oh his bridle, (which cost) forty piastres! 5
 The Arabs have descended on us,
 and to-day a great man has been lost from us.

L. 1: **باكور** is a staff sometimes carried by prominent men. It is often decorated with strings of coins, which make the jingling referred to in the song. L. 6: The use of the passive, as seen in **فقد**, is rare.

43.

Song for a young man.

شَحَّه بِالْعَلِيَّةِ	لا تقولوش العريس مات
بتخته والناموسية	يا اخته فريشي له
ومنفوت العريس للعليه	يا بيه قوم تا نلاقيهم
<i>lu tḡūlāš il-zarīs māt</i>	<i>šahḡū bil-zalliyi</i>
<i>yā ōhtū frišilū</i>	<i>bi-tḡhtū win-nemūsīyi</i>
<i>yā bēyū kām tenlākīhum</i>	<i>ū-minfaucit il-zarīs lil-zalliyi.</i>

Do not say the bridegroom died ;
 here he is in the upper chamber.
 Oh his sister, prepare the bed for him,
 the bedstead and the mosquito netting.
 Oh his father, rise, that we may meet them,
 and we will take the bridegroom into the upper
 chamber.

44.

Song for a man.

يا بُسْتِ اعْمَلْ لَه الْعَمَلِيَّةِ	وخلّي الصدر يتهوّا
بُسْتِ عْمَلْ لِي الْعَمَلِيَّةِ	وشال لي ضلعين من جّوا
جابوا مكاري وقالوا	يا عتير تكوّ
شو بيعمل الكّي	وان كان المرض جّوا

yā bust aẓmillū il-ẓamelīyi
bust ẓamelī il-ẓamelīyi
jābu mkārī ū-kālu
šū byaẓmil il-kēy

ū-ḥallī is-ṣodr yitharuwa
ū-šallī ḍlazaīn min jauwa
yā ẓatīr tekaruwa
win kān il-marḍ jaruwa.

Oh (Dr.) Post, perform on him the operation,
 and let the chest take in air.

Post performed for me the operation,
 and removed for me two ribs from inside.

They brought a branding-iron and said,
 "Oh poor man, brand yourself."

What will the branding avail,
 if the disease is inside?

The first line is the direct utterance of the singer, who was the wife of the deceased. The rest of the song is supposed to be quoted from the deceased. As a cure for diseases of all kinds, branding is extensively employed by the natives of Syria. The branding is performed either with a hot iron, or a glowing rag, tightly rolled up. One of the most common places of branding is the top of the head.

45.

A mother's song for her dead child.

روح للقبر هذّ اساساته
 وقول للقبر لي عندك حبيب هاته
 ردّ عليّ القبر من جّوات اساساته
 قال حبيبك بلي وثخّت عضاماته

lerûh lil-kubur hidd asâsâtû
û-kûl lil-kubur lî zandak habîb hâtû
rûdd zaléyî il-kubur min jawwât asâsâtû
kâl habîbik bilî û-tvîhit zaðâmâtû.

Let me go to the grave, and destroy its foundations,
 and say to the grave, "You have my dear one,
 give him up."

From inside its foundations the grave answered to me;
 it said, "Your dear one has rotted, and his bones
 have decayed."

L. 1: اهدّ and قول for اهدّ and اقول.

L. 2: عظاماته for عظاماته.

The next two songs were sung by a mother for her two dead children.

46.

يا نجمة الصبح طلّي وارجعي لله
 سلتني لي على اولادي بجاه الله
 سلتني عليهم وقولي لهم خنا
 فترقنا ويجمع جمعنا الله
 يا نجمة الصبح سيري بالفلا سيري
 وشوفي لي وين راحوا حبيبي
 وشوفي لي وين حطّوا حملتهم
 والقلب على فراقهم اسود من النيلي

yâ nijmt is-ṣubḥ ṭallî wörjazî lillâ
sellmîlî zâl'ulâdî bi-jâh ulla
sellmî zalêhum û-kûlilhum naḥna
fterákna û-yijmaz jemaḥna ulla
yâ nijmt is-ṣubḥ sirî bil-felâ sirî
û-šûfîlî wên ráḥû meḥebbînî
û-šûfîlî wên ḥuṭṭû ḥamûlilhum
wil-kûlb zala frâkhum aswad min in-nîlî.

Oh star of the morning, peep out and go back to God;
 give my greetings to my children, by the majesty of
 God;
 Greet them and say to them that we
 have been separated, but God will gather us together.
 Oh star of the morning, move on in the heavens, move on,
 and see for me where my beloved ones went,
 And see for me where they put their burdens.
 The heart is darker than indigo at their departure.

L. 1: *اطلي* for *طلّي*. L. 4: for the sake of the rhyme
النيلي instead of *النيل*.

47.

ربيتهم مثل دود القزّ رعوانه
 وسقيتهم من كفيّ ودرعاني
 لما كبروا شويّة قلت السعد جاني
 غراب البين اخدهم وانا الحزينه خلاني
 كواني البين بدل الكيّ كيّين
 كيّين على حاجبي وكيّين على عيني
 كيّ العلى حاجبي يا ناس داويته
 ما ضامني الاّ الكيّ على عيني
 يا دودة القبر يا حمرا وخشنه
 لا تاكلي ديات اولادي وتفكي ازارهم 5
 بتعتري امهم وبتخربي ديارهم

rbbéthum mitl dūd il-kazz razwāni
ū-skaithum min keffī ū-dirānī
limma kibrū šwaiyi kult is-sazd jānī
ḡorāb il-bēn nḥwḏhum wana il-ḥwzīni ḥwllānī
kawānī il-bēn bedl il-kēy kēyēni
kēyēn zala ḥājbi ū-kēyēn zala zainī

kēy il-ʒala ḥāḡbi yā nās dawcētū
ma ḏāmnī illa'l-kēy ʒala ʒainī
yā dādit il-ḡvbor yā ḥamra ū-ḥuṣni
lā tāklī dēyāt ūlādī ū-ṭfikkī azrārhum 5
bitʒatrī immhum ū-bitḥarbī diyārhum.

I brought them up as delicate silk worms;
 and gave them to drink from my palm and from
 my two arms.
 When they grew older, I said, "Happiness has come to me."
 The Raven of Death took them, and left me, the
 sad one.
 Death branded me instead of one brand, two:
 two brands on my eyebrow and two on my eye.
 The brand on my eyebrow, oh people, I have soothed,
 only the brand on my eye pained me.
 Oh worm of the grave, oh red and harsh one,
 do not eat the hands of my children, and unfasten
 the buttons of their clothing. 5
 You will make miserable their mother, and will destroy their
 houses.

PROVERBS.

Unless the contrary is indicated, the numbers in the references
 refer to the numbers of the proverbs in the collections cited.

48.

ما يبقرع في الدست ألا العظام.

ma bikvrkiz fī'd-dist illw'l-ʒaḏām.

"Nothing rattles in the kettle except the bones."

The most useless people are the only ones who do much talk-
 ing. عظام for عظام.

Cf. Bauer 2, Landberg 65, Tallqvist 166.

49.

الديك الفحيح من تحت أمه يصيح.

id-dik il-faḥīḥ min taḥt immū yiṣīḥ.

"The clever cock crows from under his mother."

Clever people show their cleverness when they are young.

Cf. Barthélemy 13, Burckhardt 48, Burton 88, Einsler 174, Freytag III 101, Green 3, Harfouch p. 324, Jewett 6, *Kallius 361, Landberg 139, Nofal p. 608, Socin 422, Spitta 28, Tallqvist 56, Tantavy p. 115.

50.

حبيبي بحبّه ولو كان عبد اسود.

ḥabībī bhēbbū ū-lau kān ʿabd aswad.

"I love my dear one, (even) were he a black slave."

Cf. Barthélemy 40, Burckhardt 227, Burton 131, Green 28 Harfouch p. 324, Landberg 47, Socin 105, Tantavy p. 121.

51.

كانت القدرة ناقصة باتنجانة صارت طائحة ومليانة.

kānit il-ḳidri nāḳṣa bētinjāni šārit ṭāfḥa ū-milyāni.

"The kettle was in need of an egg-plant; it became full and overflowing."

Used if one person interferes unnecessarily with another's business, when only a slight favor has been desired from him.

Cf. Harfouch p. 329, Jewett 21.

52.

الزّيار بيعلم الدّب الرقص.

iz-ziyār bizallim id-dibb ir-rvḳṣ.

"The barnacle teaches the bear the dance."

Cf. Harfouch p. 339, Jewett 80.

53.

ان اللّبيب بالاشارة يفهم.

in il-lebīb bil-ašāra yifhem.

"If one is clever, by a sign he will understand."

Cf. Burckhardt 64, 475.

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54.

بحكي معك يا جاره حتى تسمعي يا كنه.

bāḥkī mazik yā jāra ḥotta tismazī yā kinnī.

“I talk with you, oh Neighbor, so that you will hear, oh Daughter-in-law.”

Cf. Einsler 83, Freytag I p. 72, III 2557, Harfouch p. 331, Jewett 3, Nofal, p. 595, Socin 554 and ZDMG, vol. 37, p. 197, Tallqvist 127, *Tasfiyeh p. 20.

55.

من الدلفه لتحت المزراب.

min id-delfi li-taḥt il-mizrāb.

“From leaking to under the water-spout.”

The meaning is similar to that of our proverb, “Don’t jump from the frying-pan into the fire.”

Cf. Freytag II p. 236, Harfouch p. 318, Jewett (1) 15, Landberg 21, Nofal p. 627, Tallqvist 179.

56.

لا تقول فول حتى يصير بالمكيول.

la tkāl fūl ḥotta yiṣīr bil-mekyūl.

“Do not say ‘horse-beans’ until they are in the measure.”

Cf. Bauer 84, Burton 83, *Fāris p. 203, Fitzner p. 129, Harfouch p. 332, Nofal p. 606, Tallqvist 149.

57.

الطمع ضرّ ما نفع.

iṭ-ṭmāz ḍarr mā nefʿa.

“Greediness is poverty, not profit.”

58.

كل ديك على مزبلته صياح.

kull dîk ʔala mézbeltû ʕaiyâh.

“Every cock crows on his own dung-hill.”

Cf. *Berggren p. 230, Burton 47, Einsler 12, *Fâris 200, Harfouch p. 330, Jewett (1) 4, Nofal p. 608, Socin 190, Tallqvist 139.

59.

امرق على نهر عجّاج ولا تمرق على نهر هادي.

imruk ʔala nahar ʔajjâj û-lâ timruk ʔala nahar hâdî.

“Ford a boisterous river, and do not ford a smooth river.”

A gruff, boisterous person is the best to trust.

Cf. Bauer 47, Jewett 32, Nofal p. 603.

60.

كثرة الايادي تحرق الطعام.

kitret il-ayâdî teħruk it-ʔaẕam.

“Many hands burn the food.”

Cf. Burton 178, Freytag III 2611, Jewett 42.

61.

رغيف برغيف ولا يبات جارك جوعان.

roġîf bi-roġîf û-lâ yibâʔ jâarak jûʔân.

“Loaf for loaf, and your neighbor will not sleep hungry.”

Cf. Barthélemy 49, Bauer 49, Burton 38, *Fâris p. 197, Harfouch p. 325, Landberg 128, Tallqvist 64.

62.

كرامتك يا عين تكرم مرج عيون.

karâmtik yâ ʔain tikram merj ʔayûn.

“For your sake, oh eye, Merj ʔayûn is honored.”

For a man's sake, his friend will be honored. Merj ẓayûn (lit. Meadow of Springs) is the name of a village of the Lebanon. The same word being used for "eye" and "spring," this proverb has a force in the original which it loses in the translation.

Cf. Nofal p. 622.

63.

البطن على لقمه والشر على كلمه.

il-buṭn ʔala likmi wiš-šurr ʔala kilmi.

"The appetite at a mouthful, and the evil at a word."

Cf. Bauer 48, *Berggren p. 187, Burckhardt 312, Burton 179, *Fâris p. 192, Nofal p. 613, Socin 366 and 367, Tallqvist 33 and 174.

64.

عيش يا كديش حتى يطلع الحشيش.

ʔiṣ ya kedīš ḥutta yuṭlaṣ il-ḥašīš.

"Live, oh nag, until the grass grows."

Used when one person wishes to put off another by promises.

Cf. Burckhardt 425, Burton 91, Einsler 89, *Fâris p. 199, Freytag III 2217, Jewett 68, Nofal p. 595, Tallqvist 111.

65.

من هالك لمالك لقباض الارواح.

min ḥâlik li-mâlik li-ḡabbâḏ il-ʔrwrâḥ.

"From Hâlik to Mâlik to the Taker of the Souls."

If one lends any of his possessions, they will continue being lent, and he must not expect to get them back. The literal meaning of *ḥâlik* is "one perishing" and of *mâlik* "a proprietor."

Cf. Jewett 108, Spitta 141.

66.

طَبَّ الْجَرَّةَ عَلَى تَبِّهَا بَتَطْلَعُ الْبِنْتُ لِأُمِّهَا.

tubb ij-jerra ʒala timmha btillaz il-bint lw-immha.

“Turn the jar on its mouth and the daughter will come up like the mother.”

The shape of a water jar is such that if turned on its mouth the jar will look much the same as when in its normal position; so a daughter will grow up to be like her mother.

Cf. Barthélemy 59, Bauer 112, *Berggren p. 508, Burton 15, *Fâris p. 198, Harfouch p. 327, Landberg 60, Nofal p. 613, Socin 577, Tallqvist 95.

67.

الْحَايِكُ عَرِيَانٌ وَالسَّكَافُ حَفِيَانٌ.

il-hāyik ʒoryān wis-sikkāf ḥifyān.

“The weaver is naked, and the shoemaker barefoot.”

Cf. Harfouch p. 334, Jewett 73.

68.

عَلَى قَدِّ فَرَاشِكَ مَدَّ رَجْلَيْكَ.

ʒala kadd frāšak midd rijlék.

“To the measure of your bed, stretch your feet.”

Cf. Bauer 172, *Berggren p. 248, Burckhardt 411, Burton 27, Einsler 179, Freytag III 1855, Green 126, Harfouch p. 328, Landberg 135, Nofal p. 625, Socin 201, Spitta 148, Tallqvist 105, Tantavy p. 64.

69.

نَصَّ الدَّرْبَ وَلَا كُلَّهَا.

nusṣ id-derb ū-lā kullha.

“Half the road, and not the whole of it.”

When one starts on the wrong course, it is better to turn back than to follow the matter to an unsuccessful conclusion.

Cf. Harfouch p. 331, Landberg 183, Nofal p. 615.

70.

لَمَّا تَحْمِ الْقَيْقَانُ وَتَرْجِعْ بِلَا سَيْقَانٍ.

limma thiij il-kikān ū-tirjaz belā sīkān.

“When the ravens go on the pilgrimage to Mekka, and return without their legs.”

When this happens, then such-and-such a thing, now regarded only as a remote possibility, will take place.

Cf. Jewett 35, Nofal p. 595, Tallqvist 38.

71.

مَا فِي فَوَلِهِ مَسْوَسَةٌ حَتَّى يَرْزُقَهَا كَيْالٌ أَعْمَى.

ma fī fāli msausi ḥatta yirziḥa kiyāl azma.

“There is no wormy horse-bean without (God’s) granting it a blind measurer.”

Even the plainest girl may get married.

مَسْوَسَةٌ for مَسْوَسَةٌ.

Cf. Bauer 44, Burekhardt 618, Burton 65, Landberg 6, Spitta 41, Tantavy p. 128.

72.

تَنْيْنِ مَا يَيْشَبْعُوا طَالِبَ عِلْمٍ وَطَالِبَ مَالٍ.

tnēn ma byišbazū ṭālib ʔilm ū-ṭālib māl.

“Two will not be satisfied: the seeker of knowledge and the seeker of money.”

Cf. Erpenius p. 51, Freytag III 369, Socin 256.

73.

يَحِبُّكَ يَا اسْوَارِي مِثْلَ زَنْدِي لَاءَ.

bḥebbak yā iswārī mitl zindī laʔ.

“I love you, my bracelet; like my wrist? No.”

Cf. Barthélemy 32, Bauer 98, Harfouch p. 320, Landberg 58, Nofal p. 598, Socin 51.

74.

احفظ عتيقك جديدك لا يبقى لك.

nhfyz ʔatikak jdīdak la yibkālak.

“Keep your old, your new will not stay by you.”

Old friends should be trusted more than new ones.

Cf. Barthélemy 2, Burton 170, Einsler 97 and 98, Freytag III 1920, Harfouch p. 321, Jewett 71, *Kallius 426, Landberg 167.

75.

اخرس عاقل ولا جاهل ناطق.

aḥras ʔāqil ū-lā jāḥil nāṭiq.

“A wise mute, and not a fool who talks.”

The first is far preferable to the second.

Cf. Freytag III 783.

76.

إذا فاتك عام ترجى غيره.

iza fātak ʔām trejja ġairū.

“If one year passes you by, trust to another.”

Cf. Barthélemy 4, Jewett 123.

77.

ذكر الديب وهي القضيبي.

zḵur id-dīb ū-haiyī 'l-ḵoḍīb.

“Mention the wolf and prepare the stick.”

اذكر for ذكر.

Cf. Bauer 29, Burton 80, Freytag I p. 138, nos. 433 and 436, Harfouch p. 321, Jewett (1) 31, Jewett 56, Nofal p. 619, Socin 199.

78.

اركب الديك وشوف لوين بيوتيك.

örküb id-dík ū-šūf la-wén būreddík.

“Ride the cock, and see where he will take you.”

Go with a fool, and see where you will end.

Cf. Bauer 154, Burton 22, Socin 150.

79.

اسقيك بالوعد يا كمن.

eskík bil-waʿd ya kemmān.

“I will water you by promise, oh cumin.”

The meaning is similar to that of No. 64.

Cf. *Berggren p. 271, *Boethor p. 222, *Fâris p. 192, Harfouch p. 321, Nofal p. 595, Tallqvist 74.

80.

اشتغل حتى تاكل ولا تحتاج الرلّ.

ištúgil ḥotta tākul ū-lā taḥtāj iz-zill.

“Work so that you may eat, and you will not need (to be in) squalor.”

الذلّ for الرلّ.

Cf. Barthélemy 6, Nofal p. 617.

81.

صلاح الرعيّة احسن من كترة الجنود.

ṣalāḥ ir-raʿiyi aḥsan min kitret ij-jenūd.

“The welfare of the subjects is better than many soldiers.”

Cf. Freytag III 1695.

82.

اضرب الخيمه على الحيط اذا ما لزقت بيلزق نصها.

udrub il-ḥpmīri ʔala 'l-ḥait iza ma lizkit byilzūḡ nuṣṣha.

“Throw the leaven on the wall; if it does not stick, half of it will stick.”

Although we may not gain all that we desire, by trying we shall at least gain something.

Instead of the last two words, I also have the variation
بيعلم مطرحها *bīʔallim mṭṭrāḥha*, “it will show the place
(where it hit).”

Cf. Burckhardt 255, Green 33, Harfouch p. 321, *Kallius 244, Jewett 41.

83.

كل عنزه معلقه بكرعوبها.

kull ʔanzi mʔallakā bi-kerʔūbha.

“Every she-goat is suspended by her (own) feet.”

As every goat is hung up in the market by her own feet, so every one must succeed or fail according to his own efforts.

Cf. Barthélemy 79, Burckhardt 545, Burton 23, Freytag II p. 312 and p. 331, Harfouch p. 330, Landberg 72, Socin 434.

84.

ما عنده كبير الا الجمل.

ma ʔandū kebīr illa'j-jamal.

“For him there is nothing big except the camel.”

Used of a person who will not admit that anyone is better than he.

Cf. Jewett 177, Socin 629.

85.

اللي بيخفي علتة بتقتله.

illī byihfī ʔəlltū btəktlū.

“He who hides his trouble will be killed by it (lit. it will kill him).”

86.

لين قولك بتتحب.

lēyin ʔaulak btinhəbb.

“Be your speech soft, you will be loved.”

Cf. Freytag III 2937.

87.

مات جعي واسترحنا منه رجع قال صباحك بالخير يا خالتي.

māt jihī wisterāhna minnū rijiʔ ʔāl ʔəbbəhik bil-ḥér yā ḥāltī.

“Jihī died and we were rid of him. He returned and said, ‘May your morning be rich in gifts, oh my maternal aunt.’”

Used when something of which we thought we were well rid, comes back unexpectedly to trouble us still more. صباحك بالخير is one of the ordinary morning greetings. The reply is to repeat the greeting in the same form, or to say يسعد صباحك *yisʔad ʔəbbəhək.*

Cf. the story of Jihī, No. 108.

88.

مدارة المتخلف صعبة.

medārāt il-mithḥallik ʔəzbi.

“To treat the irascible man with courtesy is difficult.”

89.

سواق جمل ومستعجل لا يصير.

sawwāʔ jamal ū-mistəʔjil lā yiʔir.

“To be the driver of a camel and a hurrier is not possible.”

Used if a person tries to hurry something which cannot be hurried.

90.

حساب الحقل ما طلع على حساب البيدر.

hisāb il-ḥqkl ma ṭuliz zala hisāb il-baidar.

“The measuring in the field is not the amount at the measuring at the threshing-floor.”

Comparable to our proverb, “Don’t count your chickens before they’re hatched.”

Cf. Burton 84, Einsler 45, Jewett 55 and 117.

91.

احبك يا سوارى على غير زندي لاء.

eḥbbak yā suwārī zala ġair zindī la’.

“I love you, oh my bracelet ; on another’s arm ? No.”

The two forms سوار and اسوار occur. Cf. No. 73.

92.

البارودة الفاضية تخوف تنين.

il-bārūdī il-fāḍiyyi ṭḥawwif tnēn.

“The empty gun frightens (as much as) two (loaded ones).”

Cf. Einsler 157.

93.

كل الدروب تودى على الطاحون.

kill id-drāb twōddī zala’ t-ṭāḥūn.

“All the roads lead to the mill.”

Cf. Barthélemy 74, Burton 24, *Fāris p. 200, Harfouch p. 330, Landberg 40, Nofal p. 627, Tallqvist 138.

94.

حضّر الرفيق قبل الطريق والراح قبل السفر.

ḥwḍḍir ir-rufīk qabl it-ṭurīk wiz-zād qabl is-safar.

“Prepare the companion before (taking) the road, and the food before the journey.”

Cf. 'Ali's Sprüche p. 89, No. 4, Barthélemy 7, Erpenius p. 49, Fitzner p. 130, Harfouch p. 321, Jewett (1) 33, Must p. 26, l. 13 from bottom, Nofal p. 602, Socin 156.

95.

جبنا الاقرع تا يونسنا كشف قرعته وخوفنا.

jbna il-aḡraz ta yuwennisna keṣef knriatū ū-ḥawwófna.

"We brought the man with scald-head to entertain us; he exposed his scald-head and frightened us."

What we take as a help may become a hindrance.

Cf. Burckhardt 186, Burton 144.

96.

نزل ابنك على السوق وشوف مين يرافق.

nezzil ibnak zala's-sūḵ ū-ṣāf mīn yirāḡfik.

"Take your son to the market-place, and see who associates (with him)."

A man is known by his companions.

Cf. Barthélemy 90, Landberg 154.

STORIES.

The following stories are in the dialect of the Christians of Beirūt.

97.

هرون الرشيد طلب من ابو النّوّاس ان يعطيه عزز اقبح من
 زنب. ابو النّوّاس تخبّي تحت الدرج. بعددين مرق الملك.
 ابو النّوّاس قرص الملك في اجره. الملك طلع وقال شو هادا
 يا ابو النّوّاس. قال لا تواخرني يا مولاي انا فتكرتلك الملكة
 زبيدة. قال له الملك هادا عزز اقبح من زنب.

5

herûn ir-rašîd tɔlbɔ min abû'n-nûwâs in yazîih zôzɔr a'bah min zenb. abû 'n-nûwâs teħvɔbba taħt id-derej. baɰdén mɔrv' il-melik. abû 'n-nûwâs 'vraʃ il-melik fî ijrû. il-melik tɔllaɰ û-'âl šû hêda ya 'bû 'n-nûwâs. 'âl la twâħûznî yâ maulâi ana ftikértak il-meliki zbêdi. 'vllû il-melik hêda zôzɔr a'bah min zenb.

5.

Herûn ir-Rašîd asked Abu 'n-Nuwâs to give him an excuse worse than a crime. Abu 'n-Nuwâs hid under the staircase. Later the king passed. Abu 'n-Nuwâs pinched the king in his leg. The king looked around and said, "What's this, oh Abu 'n-Nuwâs?" He said, "Excuse me, (lit. Do not find fault with me) my lord, I thought you were Queen Zbêdi." The king said to him, "That is an excuse worse than a crime."

5.

L. 3: *طلع* for *تطلع*. L. 4: *تواخذني* for *تواخذني*. L. 4: *افتكرتك* for *فتكرتك*.

98.

الملك هرون الرشيد قال لرجال اذا كان بتنام كل الليل على السطح بعطيك خمس مية ليرا بشرط انك ما بتتدفا. كانت ليلة برد قارصة. نام الرجال. لما طلع الضو راح الرجال لعند الملك. قال له الملك شو شفت في الليل. قال له ما شفت شي الا قنديل من بعيد. الملك قال فسد الشرط. 5 ما عطاه شي. ابو النؤاس كان حاضر. ثاني يوم قال له للرجال بتعطيني نص الشرط اذا كنت بحصل لك الشرط. الرجال قال نعم. راح ابو النؤاس لعند الملك. قال له اليوم كان بتريد تتغدى معي انت والعسكر. الملك قال طيب. راح ابو النؤاس قال لمرته حضري لي اكل. اخذ الاكل للبرية 10 وعلق الطنجرة في السجرة والملك كان ناظر الاكل. قال للعسكر انا جاعت. طلع شاف الطنجرة معلقة في السجرة.

قال له شو هادا يا ابو النّوّاس كيف بيستوي الاكل اذا كان الاكل
فوق والنار تحت. ابو النّوّاس قال كيف بيتدفا الرّجال اذا كان
شاف الضومن بعيد. قال الملك الحقّ معك يا ابو النّوّاس. 15
امر العسكر حتّى ينادوا الرّجال واعطاه خمس مية ليرا. اخذ
ابو النّوّاس النّص والرّجال النّص.

*il-melik herân ir-rašîd 'al li-rijjâl iza kân bitnâm kull il-lêl
zala 's-svîh bazîk hams mît lîra bi-šart innak ma bittdêffa.
kânit lêlit bard 'ârša. nâm ir-rijjâl. limma tûliz id-dau râh
ir-rijjâl la-zönd il-melik. 'ollû il-melik šû šift fî 'l-lêl. 'ollû
ma šift šî illa 'andîl min bazîd. il-melik 'al fesed iš-šart. ma 5
zaṭâh šî. abû 'n-nûwâs kân ḥâḍîr. tânî yôm 'ollû tir-rijjâl
bitzîni nuṣṣ iš-šart iza kunt behvṣṣîllak iš-šart. ir-rijjâl 'al
nazam. râh abû 'n-nûwâs la-zönd il-melik. 'ollû il-yôm kân
bitrîd titgoddâ mazî ent wil-zaskar. il-melik 'al taiyib. râh
abû 'n-nûwâs 'al li-martû ḥaḍḍrîlî âkl. vḥvd il-âkl lîl-borriyi 10
û-zalla' it-tanjara fî 's-sejra wil-melik kân nâṭîr il-âkl. 'al lîl-
zaskar ana jāzt. tollaz šâf it-tanjara malla'a fî 's-sejra.
'ollû šû hêda ya 'bû 'n-nûwâs kif byistuwî il-âkl iza kân il-âkl
fo' win-nâr taht. abû 'n-nûwâs 'al kif byitdeffa ir-rijjâl iza kân
šâf id-dau min bazîd. 'al il-melik il-ḥa' mazak ya 'bû 'n-nûwâs. 15
amar il-zaskar ḥotta yinâdû ir-rijjâl waṣṭâh hams mît lîra.
vḥvd abû 'n-nûwâs in-nuṣṣ wir-rijjâl in-nuṣṣ.*

The King Herûn ir-Rašîd said to a man, "If you will sleep on the roof for the whole night, I will give you five hundred pounds, on condition that you will not warm yourself." It was a night of bitter cold. The man slept. When the light appeared, the man went to the king. The king said to him, "What did you see in the night?" He answered, "I did not see anything except a lamp from afar." The king said, "The condition has been broken." He did not give the man any- 5 thing.

Abu 'n-Nuwâs was present. The next day, he said to the man, "Will you give me half of it, if I will get the reward for you?" The man said, "Yes." Abu 'n-Nuwâs went to the king. He said to him, "To-day will you take lunch with me, you and the soldiers?" The king said, "Good."

Abu 'n-Nuwâs left and said to his wife, "Prepare for me food." He took the food and went outside and hung the kettle ¹⁰ on the tree. (Meanwhile) the king was waiting for the food. He said to the soldiers, "I am hungry." He looked and saw the kettle hanging on the tree. He said, "What's this, oh Abu 'n-Nuwâs, how will the food be cooked if the food is high up, and the fire beneath?" Abu 'n-Nuwâs said, "How would the man warm himself if he saw the light from afar?" The king said, "The right is with you, oh Abu 'n-Nuwâs." He ordered ¹⁵ the soldiers to call the man and caused five hundred pounds to be given to him. Abu 'n-Nuwâs took half, and the man took half.

L. 9: مرتة for مرانة. L. 11: شجرة for سجرة.

99.

ابو النّوّاس راح لعند الملك هرون الرشيد. قال له اعطيني
ازن حتى اخذ حمار من كلّ رجال بيخاف من مرتة. بيوم كان
قاعد الملك في قصره. طلع من الشّبّاك شاف غبرة طالعة.
كان ابو النّوّاس جاي ومعه حمير كثير. قال له الملك شو هادا
يا ابو النّوّاس. قال ابو النّوّاس يا سيدي انت سمحت لي ان ⁵
اخذ حمار من كلّ رجال بيخاف من مرتة وانا عمّال مفتش
شفت مرة حلوة كثير ستحليتها لك. قال له الملك هس هس
هس بتسمعك الملكة زبيدة يتّجّ ورا الستار. بعدين ابو النّوّاس
قال اعطيني حمارين انت الملك وخفت من الملكة. من
الناس اخدت حمار منك حمارين.

10

*abū 'n-nūwās rāḥ la-zōnd il-melik herān ir-rašīd. 'ollū azīnī
izn ḥotta āḥud ḥmār min kull rijjāl biḥāf min martū. bi-yōm
kān 'āzōd il-melik fī 'vṣrū. ṭollaz min iṣ-šibbāk šāf ḡvbara
ṭāla. kān abū 'n-nūwās jāi ū-mazū ḥmār ketīr. 'allū il-
melik šū hēda ya 'bū 'n-nūwās. 'āl abū 'n-nūwās yā sīdī ent
semaḥtillī in āḥud ḥmār min kull rijjāl biḥāf min martū wana* ⁵

zammāl mfettiš šift mara helwi ketir stahlētha ilak. 'ollū il-melik his his his btismarak il-meliki zbēdi yaḥḥa werā 's-stār. bazdēn abū 'n-nūrās 'āl aẓīnī ḥmārén ent il-melik ū-ḥift min il-meliki. min in-nās vḥt ḥmār minnak ḥmārén. 10

Abu 'n-Nuwās went to the King Herūn ir-Rašid. He said to him, "Give me permission to take a donkey from every man afraid of his wife." One day the king was sitting in his palace. He looked from the window and saw dust rising. Abu 'n-Nuwās was coming and with him many donkeys. The king said to him, "What's this, oh Abu 'n-Nuwās?" Abu 'n-Nuwās said, "Oh my lord, you permitted me to take a donkey from every 5 man afraid of his wife; and as I was searching I saw a very beautiful woman, and desired her for you." The king said to him, "Hush, hush, hush, the Queen Zbēdi will hear you; there she is behind the screen." Then Abu 'n-Nuwās said, "Give me two donkeys; you are the king, and were afraid of the queen. From the people I took one donkey, from you two." 10

L. 7: استخليتها for ستخليتها.

100.

مرّة هرون الرشيد اعطى مئة بيضة لمئة رجّال وحطّهم على كراسي وقال لهم هلّق بيحي ابو النّوّاس انا بقول لكم كلّ واحد يبيض بيضة. بعدين ابو النّوّاس اجى قعد معهم. الملك قال بدّي كلّ واحد منكم يبيض بيضة. كلّ واحد باض بيضة 5 ألا ابو النّوّاس. بعدين خاف من الملك. حتار شو بدّه يعمل. صار يصبح متل الديك. قال له الملك شو هادا يا ابو النّوّاس. ابو النّوّاس قال يا مولاي مئة دجاجة ما بدّهم ديك على الاقل. انبسط الملك بابو النّوّاس واعطاه بخشيش.

marrā herān ir-rašid aṭa māt bēda li-māt riǧǧāl ū-ḥoṭṭhum zala krāsī ū-'ollūm ḥollū' byijī abū 'n-nūwās ana be'illukum kill wāḥid gibād bēda. bazdēn abū 'n-nūwās ija 'azad mazḥum. il-melik 'āl biddī kill wāḥid minnak gibād bēda. kill wāḥid bād bēda illa abū 'n-nūwās. bazdēn ḥāf min il-melik. ḥtār šā biddū 5

yazmil. šār yiših mitl id-dik. 'vllū il-melik šā hēda ya 'bū 'n-nūwās. abū 'n-nūwās 'āl yā maulāi mīt djāji ma biddhum dik ʔala't-a'vl. inbawt il-melik babū 'n-nūwās waʔtāh baḥšiš.

Once Herūn ir-Rašid had a hundred eggs given to a hundred men, and placed them on chairs and said to them, "Presently Abu 'n-Nuwās will come. I shall say to you, 'Every one must lay an egg.'" Later Abu 'n-Nuwās came and sat with them. The king said, "I wish every one of you to lay an egg." Every one, except Abu 'n-Nuwās, laid an egg. Then Abu 'n-Nuwās was afraid of the king, and was perplexed what he should do. He 5 began to crow like a cock. The king said to him, "What's this, oh Abu 'n-Nuwās?" Abu 'n-Nuwās said, "Oh my lord, do not a hundred hens want at least one cock?" The king was pleased with Abu 'n-Nuwās, and caused a present to be given him.

L. 5: احتار for حنار.

101.

هرون الرشيد قال لابي النّوّاس ما بقى تشرب نبيد واذا شربت
بقطع راسك. بيوم ابو النّوّاس كان حامل قنينة نبيد. التقى
بالمك هرون الرشيد. قال له شو معك يا ابو النّوّاس. ابو
النّوّاس قال ما معي شي. الملك قال له مدّ ايدك. مدّ ايده.
قال له مدّ الثانية. نقل القنينه لايده الثانية وصار يمشي لورا 5
حتى وصل للحيط. قال له الملك مدّ ايدك. حطّ القنينه
بين ضهره والحيط ومدّ ايديه. قال له الملك تعال لهون يا
ابو النّوّاس. قال له بتنكسر يا حلو. ضحك الملك وما قال
له شي.

*herūn ir-rašid 'āl labū 'n-nūwās ma bw'a tišrab nbīd wiza šribt
bu'taz rāsak. bi-yōm abū 'n-nūwās kān ḥāmīl 'nnīnīt nbīd.
iltā'a bil-melik herūn ir-rašid. 'vllū šā mazak yā 'bū 'n-nūwās.
abū 'n-nūwās 'āl ma mazī šī. il-melik 'vllū midd idak. medd
idū. 'vllū midd it-tānyī. nū'vl il-'nnīnī līdū it-tānyī ū-šār
yimšī li-wera ḥotta wuṣil lil-ḥait. 'vllū il-melik midd idēk. 5*

*ḥatt il-'vnini bēn ḍahrū wil-ḥaiṭ ū-medd idēh. 'ollū il-melik
taza la-hōn ya 'bū 'n-nūwās. 'ollū btinksir yā ḥelū. ḍḥḥk il-
melik ū-ma 'ollū š.*

Herūn ir-Rašid said to Abu 'n-Nuwās, "You must not drink wine, and if you do drink, I will cut off your head." One day Abu 'n-Nuwās was carrying a bottle of wine. He met the King Herūn ir-Rašid. He said to him, "What have you, oh Abu 'n-Nuwās?" Abu 'n-Nuwās replied, "I have not anything." The king said to him, "Stretch out your hand." He stretched out his hand. "Stretch out the other." He changed the bottle into his other hand, and began to walk backward until he reached the wall. The king said, "Stretch out (both) your hands." Abu 'n-Nuwās placed the bottle between his back and the wall, and stretched out (both) his hands. The king said to him, "Come here, oh Abu 'n-Nuwās." He replied, "It will break, oh beautiful one!" The king laughed, and did not say anything to him. 5

L. 4: يدك ايدك.

L. 7: تعال لهون is pronounced as though there were only one ل. When تعال is pronounced alone, the ل is often mute.

102.

الشیطان اجی لعند الفرنجي شافه عمال ینفخ الطبیح بتمه
فی الصیف. قال له شو عمّ تعمل. الفرنجي قال عمال ینفخ
الطبیح. بعدین اجی الشیطان فی الشتا شاف الفرنجي عمال
ینفخ ایدیہ حتی یدنوا. قال له الشیطان شو عمّ تعمل. قال
له عمال ینفخ لایديّ حتی ادنا. بعدین الشیطان قال الفرنجي 5
عنده نفسین واحد للصیف وواحد للمشتا انا بدی شلحه تیابه.
قال للفرنجي بترکبني وبرکبک. قال له الفرنجي انت بتغني موال
وانا بغني موال. بعدین طلّع الشیطان رکب علی الفرنجي
وغني مواله. بعدین خلص طلّع الفرنجي رکب بدی يغني تیری
لم تیری لم کد الدرب ما کان یخلص. لقط الشیطان وحطه فی 10

القنينه وسدّ عليه بالفلينه تيري لم تيري لم الفرنجي غلب
الشیطان .

iš-šitān ija lazōnd il-frānjī šāfū zammāl yinfuḥ it-tabīḥ bi-
timnū fī's-sēf. 'ollū šū zamm tazmīl. il-frānjī 'āl zammāl
neffīḥ it-tabīḥ. bazdēn ija iš-šitān fī's-šita šāf il-frānjī zammāl
yineffīḥ idēḥ ḥotta yidfū. 'ollū iš-šitān šū zamm tazmīl. 'ollū
zammāl neffīḥ lidēyī ḥotta idfa. bazden iš-šitān 'āl il-frānjī 5
zandū nefsēn wāḥid liš-sēf ū-wāḥid liš-šita ana biddī šellḥū
tiyābū. 'āl lil-frānjī bitrekkibnī ū-brekkbak. 'ollū il-frānjī ent
bitḡonnī māwāl wana biḡonnī māwāl. bazdēn ṭoliz iš-šitān
rikib zala'l-frānjī ū-ḡonna māwālū. bazdēn ḡolwṣ ṭoliz il-frānjī
rikib bidī yḡonnī tīrī lem tīrī lem kull id-derb ma kān yuḥlaṣ.
lō'vṭ iš-šitān ū-ḥottū fī'l-'onīni ū-sedd zālēḥ bil-felīni tīrī lem 10
tīrī lem il-frānjī ḡolwḥ iš-šitān.

The Devil came to the Frank, and saw him blowing with his mouth on his cooked food in the summer. The Devil said to him, "What are you doing?" The Frank said, "I am blowing on the food." Afterwards the Devil came in the winter, and saw the Frank blowing on his hands, to make them warm. The Devil said to him, "What are you doing?" He replied, "I am blowing on my hands to get warm." Then the Devil said: "The Frank has two breaths, one for summer, and one for 5 winter; I want to rob him of his clothing." He said to the Frank, "(If) you will carry me, I will carry you." The Frank said to him, "You shall sing a song, and I will sing a song." Then the Devil mounted and rode on the Frank, and sung his song. Then he finished, and the Frank mounted and rode on the Devil and began to sing, "*Tīrī lem tīrī lem*," and he did not finish for the whole length of the road. He caught the Devil, put him in a bottle, and closed it on him with the cork; *tīrī lem tīrī lem*. The Frank conquered the Devil. 10

The first part of this story has probably been brought to Syria by Europeans.

L. 2: انفع for نفخ. Similarly in l. 6, شلحه is pronounced without the ḥ.

كان في ملك سأل الوزير حتى يخلق له. الوزير قال انا بخاف
 اجرحك. الملك قال اعطيني شمعه وشحيطا. الوزير عطاها.
 الملك ولع الشمعه وبدي يحرق لحيته. صارت تحترق الحية
 من فرق والايد من تحت. بعدين قال للوزير ما ابلدني
 بعطيك فرصة سبعة ايام حتى تلاقى لي رجال ابلد مني.⁵
 الوزير اخذ مصاري وراح. وصل لعند فاخوري. كان معه كتب
 كثير. قال له انا بدتي شوف مستقبلك. فتح الكتب وصار
 يقرأ. قال له بكرا تعى بكير بتلاقي خمس مية قرش على
 الطاولة. ثاني يوم لقي خمس مية قرش. قال له الوزير تعى كمان
 بكرا بتلاقي الف قرش. اجى ثاني يوم لقي الف قرش.¹⁰
 الفاخوري قال له دخلك خبرني كيف بتعرف. قال له ما
 بيخصك تعى بكرا بتلاقي الف وخمس مية بس بتشتري فيهم
 اكل ليش بذك تموت بعد بكرا. كل قد ما فيك ولما بتطلع
 نجمة الصبح بذك تموت. ثاني يوم اجى واخذ الف وخمس
 مية قرش وراح شترى بكال المصاري اكل وصار ياكل حتى ما¹⁵
 عاد فيه يتحرك. قال لمرته شوفي لي طلعت النجمة. قالت
 له طلعت. قال لها روجي ورا المشايخ وقولي لهم جوزي مات.
 اجوا المشايخ غسلوه واخذوه للمقبرة وما حكي ولا كلمه.
 الملك قاعد في الشباك وشايف كل شي. الوزير علم مره حتى
 توقف على الدرب وصارت تسب وتقول الحمد لله اللي مات²⁰
 الشيخ الفاخوري يخرب بيته الله يغمق له عمره ما يرجع. قال
 لها لو كنت مش ميت كنت بقوم ليكي. ضحك الملك وقال
 صحيح في ابلد مني.

kân fî melik se'el il-wezîr hatta yehlî'lû. il-wezîr 'âl ana
 bhâf ijarahak. il-melik 'âl aztîni šemza û-šahhaita. il-wezîr
 zaṭâh. il-melik wallaz iš-šemza û-bidî yehrû' lâhyitû. šârit
 teḥtîrî' il-lahyi min fo' wil-id min taht. bazdên 'âl lil-wezîr
 mâ ablâdnî baztik furša sebât iydâm hatta tlâ'ilî riyyâl ablad
 minnî. il-wezîr vḥod mṣârî û-râh. wuṣil la-ʔond fâḥûrî. 5
 kân mazû kutub ketîr. 'ollû ana biddî šuf mistv'blak. fetah
 il-kutub û-šâr o'ra. 'ollû bukra taza bakîr bitlâ'î ḥoms mît 'örš
 zala't-ṭaulî. tâni yôm lw'a ḥoms mît 'örš. 'ollû il-wezîr taza
 kemân bukra bitlâ'î elf'örš. ija tâni yôm lw'a elf'örš. il-fâḥûrî 10
 'ollû dahlak ḥobbîrî kif btazrif. 'ollû ma biḥuṣṣak taza bukra
 bitlâ'î elf û-ḥoms mâyi bes btištîrî fîhum âkl lēš biddak tmât bazd
 bukra. kul 'odd ma fik û-limma btiṭlaz niymit iṣ-ṣubḥ biddak
 tmât. tâni yôm ija wḥod elf û-ḥoms mît 'örš û-râh štera bi-kull
 il-mṣârî âkl û-šâr yâkul hatta ma zâd fîh yiṭharrak. 'âl li-15
 martû šufilî ṭulazit in-niymî. 'âlitlû ṭulazit. 'ollha râḥî wera
 'l-mešâyîḥ û-'âlîlhum jôzi mât. iḡ il-mešâyîḥ ḡṣselâh wḥodâh
 lil-mw'bara û-ma ḥikî û-la kilmi. il-melik 'âzöd fîš-šibbâk
 û-šâyîf kill šî. il-wezîr zallem mara hatta tû'af zala'd-derb û-
 šârit tesibb wit'âl il-ḥomd illa illî mât iš-šēḥ il-fâḥûrî yaḥrub 20
 bêtû olla yiḡommî'lû zomrû ma yörjaz. 'allha lau kunt muš
 mēyit kunt be'âm lēkî. dḥḥok il-melik û-'âl šahîḥ fî ablad minnî.

There was a king, who asked the vizîr to shave him. The
 vizîr said, "I am afraid of cutting you." The king said,
 "Give me a candle and matches." The vizîr gave them to him.
 The king lighted the candle, and began to burn his beard.
 Above, his beard began to burn, and below, his hand. Then
 he said to the vizîr, "How stupid I am! I will give you a leave
 of seven days to find a man more stupid than I." The vizîr 5
 took money and departed. He came to a jar-maker. (The
 vizîr) had many books with him. He said to the jar-maker, "I
 will see your future." He opened the books, and began to read.
 He said, "Come early to-morrow, and you will find five hundred
 piastres on the table." The following day, the jar-maker found
 five hundred piastres. The vizîr said to him, "Come again
 to-morrow, and you will find a thousand piastres." He came
 the next day, and found a thousand piastres. The jar-maker 10
 said to the vizîr, "I beg of you to tell me how you know."
 The vizîr replied, "That does not concern you. Come to-mor-

row and you will find a thousand and five hundred, but you must buy food with the money, because you will die the day after to-morrow. Eat as much as you can, and when the morning star rises, you will die." The following day, he came and found a thousand and five hundred piastres, and departed and bought food with all the money. He began to eat, until he could not ¹⁵ move. He said to his wife, "See for me whether the star has risen." She told him, "It has risen." He said to her, "Go before the elders, and say to them, 'My husband has died.'" The elders came, and washed him, and took him to the cemetery. He spoke not a word. The king was sitting in the window and watching everything. The vizir instructed a woman to stand on the road; she began to curse and say, "Praise be to God that he who has died is the jar-maker, (who was) an elder. May ²⁰ his house be destroyed; may God make his grave deep, and may his life not return." The jar-maker replied, "Were I not dead, I would rise against you!" The king laughed, and said, "It is true, there are people more stupid than I."

L. 8: غرش for قرش.

104.

كان في رجال من عاليه سأل ساحر اي متى بموت. قال له
لما يبصقوا دينيك. كل يوم كان يدس دينيه وما يلقيههم
مصقعين. بيوم كان في شتا وبرد كثير. دس دينيه لقاها
مصقعين. نام على الدرب وما عاد تحرك. مرق رجال
وعيط له يا حسين يا حسين. ما رد. بعدين راح الرجال ⁵
للضيعة وصار يعيط مات فلان. اجتمعوا الناس واخذوا الحمل
وراحوا تا جيبوه. ما حكي ولا كلمه. بعدين وصلوا للضيعة.
في دربين لبنته درب من فوق ودرب من تحت. ختلفوا بين
بعضهم. ناس قالوا من فوق اقرب وناس قالوا من تحت
اقرب. بعدين هو قال لما كنت طيب كنت امرق من فوق. ¹⁰
كانت الدرب اقرب. بعدين حطوه وصاروا يضحكوا عليه.

*kân fî rijjâl min zâlêh se'el sâhîr aimenten bmat. 'ollû limma
bişv"izû dinêk. kill yôm kân yidiss dinêh û-ma yil'ihum
mşv"izîn. bi-yôm kân fî šita û-bord ketîr. dess dinêh le'âhum
mşv"izîn. nâm zald'â-derb û-ma zâd tharrak. marr' rijjâl
û-zaiyêlû yâ hşên yâ hşên. ma redd. bazdên râh ir-rijjâl 5
liq-dêza û-šâr yizaiyî mât flân. ijtemazû in-nâs wôhûdû il-
mahmil û-râhû tâ jûbâh. ma hikî û-la kilmi. bazdên wuštû
liq-dêza. fî derbên li-bêtû derb min fô' û-derb min taht. htel-
efû bën bazdhum. nâs 'âlû min fô' a'rab û-nâs 'âlû min taht
a'rab. bazdên hû 'âl limma kunt taiyib kunt imru' min fô' 10
kânit id-derb a'rab. bazdên hwtîh û-šârû yidhaku zâlêh.*

There was a man from Zâlêh asked a sorcerer, "When shall I die?" He told him, "When your ears become cold." Every day the man felt of his ears, and did not find them cold. One day, there was a great deal of rain and cold. He felt of his ears, and found them cold. He lay down in the road, and did not move. A man passed, and called to him, "Oh Hşên, oh Hşên!" He did not answer. Then the man went to the vil- 5
lage, and began to call, "So-and-so has died." The people gathered, brought the bier, and went to bring him. He spoke not a word. Finally they arrived at the village. There were two roads to his house, one from above, the other from below. The people disputed among themselves. Some said, "(The road) from above is shorter," and some said, "(That) from below is shorter." Then the man said, "When I was alive, I used to pass from above. It was the shorter road." Then they put 10
him down, and began to laugh at him.

L. 7: حتى يجيبوه for تا جيبوه .

105.

كان في رجال من عين داره ورجال من الشويفات. كانوا
متل الاخوة. اللي من عين داره كان دايمًا يزور الرجال اللي
من الشويفات وكان دايمًا يقول له قدّيش بحبك تزورني شي يوم
حتى وافيك على معروفك. بيوم راح لعنده بس شافه من بعيد.
قال لها لمرته قولّي: انّي مش هون وراح تخبّي. وصل الرجال. 5

قال لها يا مرة خي خي هون . قالت له لاء ما بعرف وينه .
 حمل حاله وراح نام في الخان . بعد مدّة اجى الرجال اللي من
 عين دارة للشويقات . شافه صاحبه من بعيد . قال له اهلا
 وسهلا واخذه للبيت . كان عنده مسطاح تين . اخذ الحمار
 وطعماه اول مرة وتاني مرة . تعود الحمار . بالسهرة قال له بتاع 10
 الشويقات لبناع عين دارة في وحش كدليله بيحي على
 مسطاح التين انت بتعرف تقوس مليح حتى نربط له . قال
 له معلوم . اللي من الشويقات قال لها لمرة هلق لما بروج
 فيلتي الحمار . راحوا حتى يربطوا للوحش . المرة فيلنت
 الحمار . صاحبه قوسه مش عارف انه حماره فتكره انه الوحش . 15
 لما صرخ الحمار قال إي هادا حماري . قال له اللي من
 الشويقات في الليل عرفت صوت حمارك اما انا طقة الضهر ما
 عرفتني . لا انت خي ولا انا خيك .

*kân fi rijjâl min zain dâra û-rijjâl min iṣ-ṣaifât. kânû
 miṭl il-ôhwi. illi min zain dâra kân dêman yizûr ir-rijjâl illi
 min iṣ-ṣaifât û-kân dêman yi'illû 'addêṣ bhebbak tzârni ṣi yôm
 ḥotta wâfik zala mazrâfuk. bi-yôm râḥ la-zündû bes ṣâfû min
 bazîd. 'ullha li-martû 'âlî innû muṣ hân û-râḥ tḥbba. wuṣil
 ir-rijjâl. 'ullha yâ mart haiyî haiyî hân. 'alitlû lû ma bazrif 5
 wênû. hemel hâlû û-râḥ nâm fî'l-hân. bazd middi ija ir-
 rijjâl illi min zain dâra liṣ-ṣaifât. ṣâfû ṣâhibû min bazîd.
 'ullû ahel 'ô-sehela wḥndû lil-bêt. kân zandû miṣtâḥ tîn. vḥvd
 il-ḥmâr û-tazmâḥ auwel murra û-tânû murra. tezauded il-
 ḥmâr. bis-sehera 'ullû btâz iṣ-ṣaifât li-btâz zain dâra fî 10
 wḥṣ kill lêli byijî zala miṣtâḥ it-tîn ent btazrif te'auwis mlîḥ
 ḥotta nurbutlû. 'ullû maslûm. illi min iṣ-ṣaifât 'ullha li-
 martû hullû limma brâḥ felltû il-ḥmâr. râḥû ḥotta yurbutû
 lil-wḥṣ. il-mara fêletit il-ḥmâr. ṣâhibû 'auwesû muṣ zârif
 innû ḥmâdrû ftekerû innû il-wḥṣ. limma ṣprvḥ il-ḥmâr 'âl 15
 i hêda ḥmâdrî. 'ullû illi min iṣ-ṣaifât fî'l-lêl zarift şaut*

*ḥomārak emma ana to't id-ḍuhur ma zariḥnā la ent ḥaiyī ū-la
ana ḥaiyak.*

There was a man from ʒain Dāra, and a man from iš-Šwaifāt. They were like brothers. The one from ʒain Dāra was always visiting the man from iš-Šwaifāt, and was always saying, "How much I should like to have you visit me some day, so that I may repay your kindness." One day he went to the house of the man from ʒain Dāra, but (the latter) saw him from afar. He said to his wife, "Say that I am not here," and went to hide. The man arrived, and said to her, "Oh wife of my brother, is 5 my brother here?" She said to him, "No, I do not know where he is." He prepared himself to depart, and went to sleep in the caravanserai. After a while, the man from ʒain Dāra came to iš-Šwaifāt. His friend saw him from afar. He said to him, "Welcome," and took him to the house. He had a drying-place for figs. He took his friend's donkey, and fed him there a first time, and a second time. The donkey became accustomed to it. In the evening, the one from iš-Šwaifāt said 10 to the one from ʒain Dāra, "There is a wild beast comes every night to the drying-place for the figs; do you know how to shoot well, so that we may lie in wait for him?" He replied, "Certainly." The man from iš-Šwaifāt said to his wife, "When I depart presently, loose the donkey." They went to lie in wait for the wild beast. The woman loosed the donkey. His owner shot him, not knowing that it was his donkey; he thought that it was the wild beast. When the donkey brayed, his owner 15 said, "Ee, that is my donkey!" The man from iš-Šwaifāt said to him, "In the night you knew the voice of your donkey, but at noon-day me you did not know. You are not my brother, and I am not your brother."

L. 14: فلتت for فيلتت and فلتت for فيلتتي.

106.

في رجال راح من بر الشام لبر مصر. وصل للمقاهرة وهو
ماشى في السوق شاف كلاب كثير. قال قدّيش في كلاب في
ها البلد. واقف ولد زغير قال له بس يا سيدي كلهم غربا.

*fī rijjāl rāh min bōrr iṣ-šām li-bōrr moṣr. wuṣil lil-'āhira
ū-hā māṣī jī's-sū' šāf klāb ketīr. 'āl 'addēš fī klāb fī hel-belod.
wā'if welod zǧīr. 'ollū bes yā sīdī killhum ġuraba.*

There was a man who went from Syria to Egypt. He arrived at Cairo, and as he was walking in the market, he saw many dogs. He said, "How many dogs there are in this city!" A small boy (was) standing (near). He said to him, "But, my lord, they are all foreigners."

107.

كان في بدوي مارق. بعدين شاف ناس عمال يحصدوا.
شاف صبيّه حلوه وهو كان حلو. قال لها اعلمي معروف
سقيني. قالت له تفضل اشرب من صرف اللبن. لما شرب
قالت له لو بعرف اسمك كنت بقول لك هنيئا. قال لها اسمي
برجهك. قالت له هنيئا يا حسن. قال لها لو بعرف اسمك
كنت بستكثر بخيرك. قالت له اسمي جوات قرايك. قال لها
فتنه فتنتيني بحسبك.

*kān fī bedawī mārī. baṣdēn šāf nās zammāl yehṣdū. šāf
ṣvbīyi helwi ū-hā kān helū. 'ollha azmīlī mazrāf s'inī. 'ālītū
tfoḍḍol iṣrab min ḍorḍ il-leben. limma širib 'ālītū lau baṣrif
ismak kunt be'llak henīyen. 'ollha ismī bi-wijhik. 'ālītū
henīyen yā hasan. 'ollha lau baṣrif ismik kunt bistektir bi-hērik. 5
'ālītū ismī jūwāt 'arābak. 'ollha fitnī fetentīnī bi-hisnik.*

A Bedawin was passing. He saw some people harvesting. He saw a beautiful young woman, and he himself was handsome. He said to her, "Do the favor of giving me a drink." She said to him, "Welcome, drink from the skin of leben." When he had drunk she said to him, "If I knew your name, I should say to you, 'May it benefit you.'" He said to her, "My name is in your face." She said, "May it benefit you, oh Hasan (Beautiful)." He said to her, "If I knew your name, I should wish that your gifts may increase." She said, 5
"My name is inside your scabbard." He said to her, "Fitni, you have charmed me with your beauty."

L. 7: the word **فتنه** means a "test"; the sword is the test of a man. There is also a second meaning, "seduction" or "enchantment." The verb **فتنتي**, belonging to the same root, has this second meaning.

108.

كان في تنين اخوه عندهم تينه. واحد قال له للتاني انت
 اقعد انظر التينه وانا بروح بقعد صانع. قال له الرغير لاء.
 خيه قال له طيب بس لا تقعد عند واحد اجرودي. قال له
 مليح. صار يمشي التقى بخوري اجرودي. الخوري قال له بتقعد
 عندي صانع. قال له لاء خي قال لي لا تقعد عند واحد 5
 اجرودي. بعدين صار يمشي الصبي والخوري يلحقه. فتكر ان
 كل الناس خوارنه واجروديه. قال له بتخطني عندك صانع.
 قال له تعى بس بشرط ان اللي بيزعل من التاني بيقص له
 سريده من بين عينيه. الصبي قال مليح. قال له الخوري خد
 الكلبه والحمار وها القمحكات وها الخبزات. انت بتاكل خبز 10
 الشعير والكلبه طعيمها خبز القمح. عمل هاك بقى داخ من
 خبز الشعير ما زرع الا نص مد. عيط عليه الخوري. زعل
 الصبي. قال له الخوري انت زعلان. قال له معلوم. بعدين
 قص له سريده من بين عينيه. راح لعند خيه. قال له خيه
 ما قلت لك انت اقعد ناطور التينه. هلق انت اقعد انظرها 15
 وانا بروح بقعد صانع. راح جكي لعند الخوري. قال له
 بتخطني عندك صانع. قال له فوت بس بشرط اللي بيزعل
 من التاني بيقص له سريده من بين عينيه. قال له طيب.
 قال له الخوري خد الحمار وها الست امداد فمح ارزعهم الكلبه
 بتدلك. بتطعمها خبزات القمح وبتاكل انت خبزات الشعير 20

وبعد ما بتخلص بتجيب شويّة حطب على الحمار. راح اكل
 خبزات القمح وضرب الكلبه قتلها واخذ عودتين شكهم في
 صهر الحمار قتلها والقمح طمهم في الارض وراح للبيت. قال
 له الخوري وين الكلبه. قال له ليش اني اكلت خبزات القمح
 حردت قتلتها انت زعلت. قال له لاء. قال له وين الحمار. 25
 قال له انت قلت لي حتى حطب وما عطيتني شي حتى حطّ
 الحطب انا شكيت عوده من هون وعوده من هون. مات.
 زعلت انت. قال له لاء. بعددين فات لعند الخوريه قال لها
 مبيتن هادا اشطن منا. بعددين قال له خد ها الصبي لبرا.
 اخده. قال له شوف ازا بتعمل شي او ما بتعمل بدّي مّوتك. 30
 صار يبكي الصبي. صهر الخوري. قال له شوبه. قال له
 عمال يبكي. قال له ضربه كف. صربه كف مّوته. قال له
 الخوري وين الصبي يا جكي. قال له يا معلّي انت قلت
 لي ضربه كف. ضربته مات. زعلت. قال له لاء. قال لها
 مبيتن يا خوريه جكي راح يقصّ لي سريده من بين عيني. 35
 بعددين قال له لجكي طلع الفدان للشمس. اخذ الفدان قطعه
 شقف ورماه على السطح. قال له الخوري وين الفدان. قال
 له طلّعتة على السطح يتشّمس. قال له كيف طلّعتة. قال
 له شقفته شقف زعلت يا معلّي. قال له لاء. بعددين راح
 لعند الخوريه قال لها قومي ادبجي الدجاجات واعمليهن 40
 زّواده. جحي سامع على السطح. نزل قعد في الصندوق واكل
 الدجاجات. نصّ ليل الخوري قال لها للخوريه قومي تا
 نروح. حمل الصندوق ومشى. قال لها يا خوريه مبيتن ها

الصندوق ثقيل. قالت له انا تليتہ دجاج وخبز. وصلوا
 45 لحد شط البحر. قال لها اتعدي يا خوريه. فتكرو الصندوق
 لقيروا جحي. قالوا يي انت هون. قال لهم أي ما لي قلب
 فاراكم زعلت يا ابونا. قال له لاء. راح جحي حتى يشم الهوا.
 قال لها الخوري للخوريه هلق منام بيحي جحي بينام معنا بس
 يغفى منرميه في البحر. جحي عرف شو بدّهم يعملوا. سرق
 50 منديل الخوريه ونام حدّ الخوري. وعي الخوري خمن جحي
 الخوريه. بعدين قال لها قومي يا خوريه حتى نرمي جحي.
 صار الخوري وجحي يدفشوا الخوريه رميوها في البحر. بعدين
 قال الخوري خي انا مبسوط خلصنا من جحي. قال له جحي
 لاء خلصت من الخوريه. زعلت يا ابونا. قال له معلوم
 55 زعلت قتلت الكلبه والحمار والصبي والفدان واكلت الدجاجات
 وما زعلت بس هلق ميت من الزعل. قص له سريده من
 بين عينيّه وراح.

*kān jī tnēn ōhwi zandhum tīni. wāḥad 'ollū lit-tānī ent ō'zud
 intur it-tīni wana brāḥ bō'zud šāniz. 'ollū iz-zgīr la'. ḥaiyū
 'ollū ṭaiyib bes la tō'zud zand wāḥad ejrādī. 'ollū mlīh. šār
 yimšī ilta'a bi-ḥārī ejrādī. il-ḥārī 'ollū btō'zud zandī šāniz.
 'ollū la' ḥaiyī 'illī la tō'zud zand wāḥad ejrādī. bazdēn šār 5
 yimšī iṣ-ṣbī wil-ḥārī yilḥa'ū. fteker in kull in-nās huwārni
 wejrādīyi. 'ollū biḥottnī zandak šāniz. 'allū taza bes bi-šart
 in illī byizzal min it-tānī bi'nṣṣillū srīdi min bēn zainēh. iṣ-
 ṣbī 'āl mlīh. 'ollū il-ḥārī ḥud il-kelbi wil-ḥamār ū-hel-'vmḥāt
 ū-hel-ḥubzāt. ent btākul ḥubz iṣ-šazīr wil-kelbi ṭazmīha ḥubz 10
 il-'vmḥ. zamel hēk bo'a dāḥ min ḥubz iṣ-šazīr ma zeraṣ illa nuṣṣ
 midd. zaiyeṭ zalēh il-ḥārī. zazöl iṣ-ṣbī. 'ollū il-ḥārī enti
 zaslān. 'ollū mazlām. bazdēn 'nṣṣollū srīdi min bēn zainēh.
 rāḥ la-zōnd ḥaiyū. 'ollū ḥaiyū ma 'ultillak ent ō'zud nātār it-
 tīni. hollō' ent ō'zud inturha wana brāḥ bō'zud šāniz. rāḥ 15*

*jihī la-zōnd il-hārī. 'ollū bithottēnī zandak šandiz. 'ollū fāt
 bes bi-šart illi byizzal min il-tānī b'vššillū srīdi min bēn
 zainēh. 'ollū taiyib. 'ollū il-hārī hūd il-hōmār ū-hes-sitt
 āmdād 'vmh izrazhum il-kelbi bitdillak. bittāzmha hūbzāt il-
 'vmh ū-bitākul ent hūbzāt iš-šazir ū-bazd ma btuḥlōš bitjīb 20
 šwaiyet ḥotvb zala 'l-hōmār. rāḥ ākel hūbzāt il-'vmh ū-dorob
 il-kelbi 'vtelha wvḥud zūdtēn šekkhūm fī ḏohor il-hōmār 'vtelū
 wil-'vmhāt tmmhūm f'īl-ard ū-rāḥ lil-bēt. 'ollū il-hārī wēn
 il-kelbi. 'ollū lēš innī ākelt hūbzāt il-'vmh ḥordit 'vteltha
 enti zazōlt. 'ollū la'. 'ollū wēn il-hōmār. 'ollū ent 'ultillī 25
 ḥotta ḥottib ū-ma zatēnī šī ḥotta ḥott il-ḥotēb ana šekkēt
 zādī min hōn ū-zādī min hōn. māt. zazōlt enti. 'ollū
 la'. bazdēn fāt la-zōnd il-hūrīyi 'vllha mbēyin hēda aštan
 minna. bazdēn 'ollū hūd heš-šobī li-borra. vḥudū. 'ollū
 šaf iza btazmil šī au ma btazmil biddī maucitak. šār 30
 yibkī iš-šobī. ḏohor il-hārī. 'ollū šā bā. 'ollū zammāl yibkī.
 'ollū ḏrubū keff. ḏrovbū keff maucetū. 'ollū il-hārī wēn iš-
 šobī yā jihī. 'ollū yā mẓallmī ent 'ultillī ḏrubū keff. ḏrovbtū
 māt. zazōlt. 'ollū la'. 'vllha mbēyin yā hūrīyi jihī rāḥ
 y'vššillī srīdi min bēn zainēyī. bazdēn 'ollū li-jihī ṭolliz il-35
 fiddān liš-šems. vḥud il-fiddān 'vttazū šī'nf ū-ramāh zala
 's-svṭh. 'ollū il-hārī wēn il-fiddān. 'ollū ṭollastū zala 's-svṭh
 yitšemmes. 'ollū kif ṭollastū. 'ollū šā'nfū šī'nf zazōlt yā
 mẓallmī. 'ollū la'. bazdēn rāḥ la-zōnd il-hūrīyi 'vllha 'āmī
 idbeḥī id-djājāt waẓmlīhum zūwāddī. jihī sāmiz zala 's-svṭh. nizil 40
 'azad f'īš-šandā' wākel id-djājāt. nušš lēl il-hārī 'vllha lil-
 hūrīyi 'āmī tenrāḥ. ḥamel iš-šandā' ū-miṣī. 'vllha yā hūrīyi
 mbēyin heš-šandā' ta'il. 'ālittū ana tellētū djāj ū-hūbz.
 wuṣlū lu-ḥadd šatt il-bvḥr. 'vllha ō'zudī yā hūrīyi. fetahū
 iš-šandā' la'yū jihī. 'ālū yī ent hōn. 'vllhūm ē ma li 'vll 45
 fārīkum zazōlt yā'bāna. 'ollū la'. rāḥ jihī ḥotta yešimm il-
 hāca. 'vllha il-hārī lil-hūrīyi ḥollv' mūdām byijī jihī binām
 mazna bes yigfa mūirmīh f'īl-bvḥr. jihī zaref šū biddhum
 yazmlū. sarv' mandil il-hūrīyi ū-nām ḥadd il-hārī. wēzōi il-
 hārī ḥmmen jihī il-hūrīyi. bazdēn 'vllha 'āmī yā hūrīyi ḥotta 50
 nīrmī jihī. šār il-hārī ū-jihī yidiffšū il-hūrīyi rimyāha fī
 'l-bvḥr. bazdēn 'al il-hārī ḥaiy ana mabsūt ḥullvšna min jihī.
 'ollū jihī la' ḥollvšt min il-hūrīyi. zazōlt yā'bāna. 'ollū
 mẓlām zazōlt 'vtelt il-kelbi wil-hōmār wēš-šobī wil-fiddān
 wākelt id-djājāt ū-ma zazōlt bes ḥollv' mēyit min iz-zazl. 55
 'vššollū srīdi min bēn zainēh ū-rāḥ.*

There were two brothers who had a fig-tree. One said to the other, "Remain and guard the fig-tree, and I will go out as a servant." The younger brother said, "No." His brother said to him, "Very well, but do not be the servant of a man who has no hair on his face." He answered, "Good."

He went forth, and met a priest with no hair on his face. The priest said, "Will you be a servant with me?" He replied, "No. My brother told me not to be a servant for one who has no hair on his face." Then he went on further, and 5 the priest overtook him. The boy thought that all people were priests, and were without hair on their faces. He said to the priest, "Will you take me as a servant?" He said, "Come, but on condition that the one who shall be angry with the other shall have a strip of skin cut off between his eyes (lit. he (the second) shall cut a strip from between his (the first's) eyes)." The boy said, "Very well."

The priest said to him, "Take the bitch and the donkey and this wheat and this bread. You will eat the barley bread; feed 10 the bitch with the wheat bread." He did this, and became dizzy from the barley bread, and sowed only a half *midd*. The priest scolded him. The boy was angry. The priest said to him, "Are you angry?" He replied, "Of course I am." Then (the priest) cut a piece out from between (the boy's) eyes. He went to his brother, and his brother said to him, "Did I not tell you to stay here as watchman of the tree? Now do you stay and guard it, and I will go out as a servant." 15

Jihî went to the house of the priest. He said to him, "Will you take me as a servant?" He replied, "Enter, but on condition that the one who is angry with the other shall have a piece cut from between his eyes." He said to him, "Very well." The priest said to him, "Take the donkey, and plant these six *midds* of wheat; the bitch will guide you. You will feed her with wheat bread, and you will eat barley bread, and when you 20 have finished, you will bring a little fire-wood on the donkey." He went, and ate the wheat bread, and beat the bitch till he killed her; and he took two sticks of wood, and stuck them into the donkey's back, and killed him; and he buried the wheat in the ground, and went to the house.

The priest said to him, "Where is the bitch?" He replied, "Because I ate the wheat bread, she was cross, and I killed her;

are you angry?" He answered, "No." Then he said, "Where is the donkey?" Jihi replied, "You told me to 25 bring wood, and gave me nothing on which to put the wood; I stuck in a stick here, and a stick here. The donkey died. Are you angry?" He said to him, "No."

Then he went to the priestess. He said to her, "It is evident that this (fellow) is more of a devil than we are." Then (the priest) told him, "Take this boy outside." He took him. Jihi said to the boy, "If you do anything, or if you do not do anything, I shall kill you." The boy began to cry. The priest 30 went out. He said to Jihi, "What is the matter with him?" He answered, "He is crying." The priest told him, "Strike him a blow with the palm of the hand." Jihi struck him a blow, and killed him. The priest said to him, "Where is the boy, oh Jihi?" He replied, "Oh my master, you told me to give him a blow. I beat him, and he died; are you angry?" He told him, "No."

The priest said to her, "It is evident, oh priestess, that Jihi is going to cut a piece from between my eyes." Then he said 35 to Jihi, "Take the yoke of oxen out into the sun." He took out the yoke of oxen, and cut it into pieces, and threw it on to the roof. The priest said to him, "Where is the yoke of oxen?" He replied, "I took it up on to the roof, for it to be in the sun." The priest said to him, "How did you take it up?" He replied, "I cut it into pieces; are you angry, oh my master?" He answered, "No."

Afterwards the priest went to the priestess, and said to her, "Rise, kill the chickens, and prepare them as food for the 40 journey." Jihi was listening on the roof. He descended, and got into the box and ate all the chickens.

At midnight the priest said to the priestess, "Rise, that we may go." He lifted the box, and set out. He said to her, "Oh priestess, it seems that this box is heavy." She said to him, "I filled it with chicken and bread." They reached a point near to the shore of the sea. He said to her, "Sit, oh priestess." They opened the box, and found Jihi. They said, 45 "Yi, are you here?" He said to them, "Yes, I had no heart to leave you; are you angry, oh our father?" He told him, "No." Jihi went to take some exercise (lit. smell the air). The priest said to the priestess, "Now we shall sleep; Jihi will

come and will sleep with us. When he is asleep, we will throw him into the sea." Jiḥi knew what they were going to do. He stole the priestess's veil, and slept near the priest. The priest awoke, and thought Jiḥi was the priestess. Then he said 50 to her, "Rise, oh priestess, that we may throw Jiḥi (into the sea)." The priest and Jiḥi began to push the priestess, and threw her into the sea. Then the priest said, "Ḥaiy, I am happy; we have got rid of Jiḥi!" Jiḥi said to him, "No, we have got rid of the priestess; are you angry, oh our father?" He replied, "Of course I am angry! You killed the bitch and the donkey and the boy and the oxen, and ate the chickens, and 55 I was not angry; but now I am dying of anger." Jiḥi cut a strip from between the priest's eyes, and departed.

L. 1: واحد is pronounced either *wāḥad* or *wāḥid*.

L. 7: بتكطني is pronounced *bithuttñī*, *bithottñī* and *bithottñī*.

L. 28: خوريّة, which I have translated "priestess," means here "wife of the priest."

L. 44: ملّيته for قليته.

Cf. Oestrup p. 42, *Le Juif et les deux fils du marchand*.

109.

أمّه لجحي قالت له روح شتغل . قال لها شو بدّي شتغل ما
بعرف شي . قالت له روح اربط الطريق وجيب مصاري .
بعدين اخذ الطنجرة وراح باعها وشترى حبل طويل وراح
ربط الدرب من الميّل للميّل وراح . اجوا المكارية وفكّوا الحبل
5 وراحوا . بعدين قال لها يا امّي ربطت الدرب واخذوا الحبل .
قالت له ايّ حبل . قال لها اللي قلتي لي حتى اربط الدرب فيه .
قالت له انا ما قلت لك تربط الدرب بحبل بس المعنى تقتل
واحد زنكيل وتاخذ منه مصاري . رجع على الدرب شاف
القاضي مارق . مسك حجر وضربه . اجت على راسه قتلتة .

اخده وراح لعند امه قال لها يا امي قتلت لك القاضي . قالت 10
 له يخرّب بيتك ازا عرف السلطان بيقتلنا . راحت قتلت تيس
 معزي . بعدين صارت الحكومه ناطرين القاضي حتى يجي .
 راحرا لبيتته وسألوا وين القاضي . قالوا من يورمين نحن ما
 شفناه . بعدين صار السلطان ينادي الي شاف القاضي
 ويختبرني شي عنه بعطيه مية ليرا . قال له جكي انا قتلتك 15
 ورميته في البير . كانت امه رميت التيس المعزي في البير
 وطمّت القاضي . اجرا العسكر مع جكي حتى يشوفوا القاضي .
 قالت لهم امه ابني مجنون . قال لهم انا قتلتك يّخ في البير .
 قالوا له انزل جيبه . نزل مسك دينة التيس . قال لهم القاضي
 اله دنين طوال . قالوا مش كثير . بعدين مسك القرن وقال 20
 لهم القاضي اله قرون . قالوا له لاء صحح انك مجنون . قالت
 لهم امه ما قلت لكم ابني مجنون .

immā la-jilā 'ālittū rāh štiḡil. 'ollha šā biddi štiḡil ma
bazrif šī. 'ālittū rāh örbut it-torē ā-jih māsārī. bazdēn nḥud
it-tonjara ā-rāh bāzha ā-štera ḥabl taril ā-rāh rnbu id-derb
mīn il-mēl lil-mēl ā-rāh. ijū il-mkāriyi ā-fekkū il-ḥabl ā-rāhū.
bazdēn 'ollha yā immī rnbu id-derb rnhūdū il-ḥabl. 'ālittū 5
ēya ḥabl. 'ollha illi 'ultiti ḥutta örbut id-derb fih. 'ālittū ana
ma 'ultillak tirbu id-derb bi-ḥabl bes il-mazna tittul wāḥad
zankil ā-tāḥud minnū māsārī. rijiz zala 'd-derb šāf il-'ādī
mārī. misik ḥajar ā-durbū. ijit zala rāsū 'ntelitū. nḥūdū
ā-rāh la-zōnd immā. 'ollha yā immī 'ntellitlik il-'ādī. 'ālittū 10
yahrub bētak iza zaref is-sultān byētilna. rāḥit 'ntelit tēs
mazzi. bazdēn šārīt il-ḥnkāmī nātrīn il-'ādī ḥutta yijī. rāhū
li-bētū ā-se'elū wēn il-'ādī. 'ālū min yōmēn nāḥna ma šifnāh.
bazdēn šār is-sultān yinādī illi šāf il-'ādī ā-bihbbirni šī zannū
baztīh mīt lira. 'ollū jilī ana 'nteltū ā-rmmētū f'il-bīr. kānīt 15
immā rimyit it-tēs il-mazzi f'il-bīr ā-tummīt il-'ādī. ijū il-
zaskar maz jilī ḥutta yišāfū il-'ādī. 'ālittum immā ibnī mej-

*nān. 'ullhum ana 'wteltū yahhū fī'l-bīr. 'ālālū inzel jībū.
 nizil misik dēnt it-tēs. 'ullhum il-'ādī ilū dinēn twāl. 'ālū
 muš ketīr. baẓdēn misik il-'ẓorn ū-'ullhum il-'ādī ilū 'urān. 20
 'ālālū la' ṣaḥīḥ innak mejnān. 'ālītūm immū ma 'ultīlkrum
 ibnā mejnān.*

Jiḥi's mother said to him, "Go and work." He said to her, "At what shall I work? I do not know anything." She said to him, "Tie up (rob) the road, and bring some money." Then he took the sauce-pan, and went and sold it, and bought a long rope; and went and tied the road from one side to the other, and departed. The muleteers came, and untied the rope, and departed. Then he said to her, "Oh my mother, I tied up the road, and they took the rope." She said to him, "What rope?" He said to her, "The rope with which you told me to tie up the road." She said to him, "I did not tell you to tie up the road with a rope; but I meant for you to kill some rich person, and take money from him." 5

He returned to the road, and saw the judge passing. He took a stone, and hit him. It struck his head, and killed him. Jiḥi took him, and went to his mother. He said to her, "Oh my mother, I have killed the judge for you." She said to him, 10 "May your house be destroyed! If the sultān knows, he will kill us." She went and killed a he-goat.

Afterwards (the members of) the government were waiting for the judge to come. They went to his house, and asked, "Where is the judge?" They said to them, "We have not seen him for two days." Then the sultān began to make proclamation, "To him who has seen the judge, and will give me information about him, I will give a hundred pounds." Jiḥi said to him, "I killed him and threw him in the well." 15 His mother had thrown the goat in the well, and buried the judge. The soldiers came with Jiḥi to see the judge. His mother said to them, "My son is crazy." He said to them, "I killed him; there he is in the well." They said to him, "Go down, and bring him." He descended, and took hold of the ear of the goat. He said to them, "Had the judge long ears?" They said to him, "Not very." Then he took hold of the horn, and said to them, "Had the judge horns?" They said 20 to him, "No; it is true that you are crazy." His mother said to them, "Did I not tell you that my son is crazy?"

كان في ملك عنده بنت كانت كذ يوم تقعد في الشباك وكل
رجال اللي هي تشوفه اذا كان مرتب تقول هادا من مرتبه واذا كان
وسخ تقول هادا من مرتبه. بعددين ابوها زعل منها. قال له
للوزير خدها دشرها. اخدها الوزير وصار يمشي يمشي هو
وهي حتى وصلوا لحد بيت رجال اسمه حسن الكسلان. هو كان⁵
شاب قوي كثير لكن كسلان كثير. اذا كان بدّه يشرب
يقول يا امي سقيني اذا كان بدّه ياكل يا امي طعميني. الوزير
حط بنت الملك هونيك. بعد يومين تلاته هي فانت لبستان.
في زمان كثير. قصت قضيب زمان طويل واجت صارت تضرب
حسن. قالت له روح شتغل. قال لها ما بدّي. بعددين¹⁰
ضربته وقالت له خد حبل. راح صار يعمل عتال. اول يوم
شتغل بقرشين. اجي قال لها لمرته شتغلت بقرشين. قالت
له عافاك. صار كذ يوم يشتغل ويحب اكر. بعددين في
يوم كان في رجال غني رايح عا الحج. قال له يا حسن بتروح
معي. قال له حتى اسال مرّتي. راح سأل مرّته. قالت له¹⁵
معلوم روح معه. وهن رايحين شافوا بير فيه ماء. قالوا
مين بينزل يجيب لنا شويّة ماء. نزل حسن الكسلان. شاف
رجال معه عبده قاعدة على يمينه وست حلوه كثير قاعدة عن
شماله. طلع حسن الكسلان. قال له الرجال شو مالك عمال
تتطلع. قال له ما شي حبيبي بحبه ولو كان عبد اسود. قال له²⁰
عافاك. خد ها المفتاح وافتح الجنيّة. قطف سلّه مليانه
زمان. قطف سلّه وبعته لمرّته وامّه. حطوها على الرف

وقالوا خلتها حتى يجي حسن. بعد كم يوم بنت الملك
 قالت يا ستي هاتي نكسر واحدة. لما كسرتها لقيت جوهره.
 بعدين راحت للسوق وباعتها اجت اشترت كل شي بدها 25
 وانبسطت. بعدين قالت لستها تا نكسر واحدة ثانية.
 لقيت جوهره ثانية. راحت باعتها واشترت حاره وفرش وزينت
 واشترت عبيد وعربيات حضرت تياب لحسن. بعدين ابوها
 قال للوزير يا وزير الزمان بدّي اعرف شو صار في بنتي تعي
 حتى نلبس مثل الدراويش ونروح نغتش عليها. قال له الوزير 30
 انا حظيتها في بيت حسن الكسلان. صاروا يمشوا يمشوا
 حتى وصلوا لبلد حسن الكسلان. سأل الوزير ودين بيت
 حسن الكسلان. قالوا له يي حسن صار غني كثير كله من ورا
 مرتة. دلّوهم على سرايا كبيرة فيها عبيد وفيها ناس وفيها
 خدم. طلّعوا لفوق شافتهم بنت الملك. السلطان حبّ 35
 يخفي حاله بس بنته عرفته وقالت له يا بّي اهلا وسهلا.
 بعدين غمرها ابوها وصار يمسّها. قال لها فين جوزك.
 قالت له انا بعدني بنت وحسن في الحج. لما اجي حسن
 كتبوا كتابها وجوزوها لحسن وعاشت هي وابوها وجوزها ليوم
 40 اللي ماتوا وقالت له شفت يا بّي كل شي من المرة.

kān fi melik zandū bint kānit kill yóm tō'zud f'ī-š-šibbāk
ū-kill rijjāl illi hīyi tšāfū iza kān mretteb t'āl hēda min martū
wiza kān wusiḥ t'āl hēda min martū. bazdēn abāha zazōl
minnha. 'allū lil-wezīr ḥudha dešširha. nḥadha il-wezīr ū-sār
yimšī yimšī hāwi ū-hīyi ḥotta wuṣlū la-ḥadd bēt rijjāl ismū
ḥasan il-keslān. hāwi kān šebb 'awī ketir lākin ḡeslān ketir. 5
iza kān biddū yīšrab yī'āl yā immī s'inī iza kān biddū yākul
yā immī tazminū. il-wezīr ḥott bint il-melik hōnik. bazd

*yōmēn tlāti hiyi fātīt li-bistān. fī rimmān ketir. 'uṣṣit 'udīb
 rimmān ṭawil wījīt ṣārīt tudrub ḥasan 'ālītlū rāḥ ṣtigil. 'ullha
 ma biddi. bazdēn dōrbītū ū-'ālītlū ḥud ḥabl. rāḥ ṣār yazam- 10
 mil zattāl. auwel yōm ṣṭōḡol bi-'ōrṣēn. ija 'ullha li-martū
 ṣṭōḡolt bi-'ōrṣēn. 'ālītlū zāfāk. ṣār kill yōm yiṣṭuḡil ū-yijīb
 aktar. bazdēn fī yōm kān fī rijjāl ḡonī rāyih zāl-ḥajj. 'ollū
 yā ḥasan bitrāḥ mazī. 'ollū ḥotta isel martū. rāḥ se'el martū.
 'ālītlū mazlām rāḥ mazū. ū-hinni rāyihīn ṣāfū bīr fih mai. 15
 'ālū mīn byinzel yejībīlha ṣwaiyet mai. nizil ḥasan il-keslān.
 ṣāf rijjāl mazū zabdi 'āzōdi zala yāmīnū ū-sitt ḥeloi ketir
 'āzōdi zan ṣemālū. ṭollaz ḥasan il-keslān. 'ollū ir-rijjāl ṣū
 mālāk zammāl tutṭollaz. 'ollū ma sī. ḥabībī bḥebbū ū-lau kān
 zabd aswad. 'ollū zāfāk ḥud hel-miftāḥ wiṭṭah ij-jnēni. 'uṭṭif 20
 selli milyāni rimmān. 'uṭṭef selli ū-bazatha li-martū wimmū.
 ḥṭṭāha zala'r-raḡf ū-'ālū ḥṭṭīha ḥotta yijī ḥasan. bazd kem
 yōm bint il-melik 'ālīt yā sitti ḥātī niksur wāḥdi. limma kes-
 rītha l'yit jauhera. bazdēn rāḥīt lis-sū ū-bāzōtha ijīt iṣṭerit
 kill ṣi biddha winbōstīt. bazdēn 'ālīt li-sittha teniksur wāḥdi 25
 tānyi. l'yit jauhera tānyi. rāḥīt bāzōtha wiṣṭerit ḥāra ū-fōrṣ
 ū-zēyenit wiṣṭerit zabīd ū-zarabiyāt ḥadḍōrit tiyāb li-ḥasan.
 bazdēn abāha 'āl līl-wēzīr yā wēzīr iz-zemān biddi aṣrif ṣū ṣār
 fī bintī taza ḥotta nilbus mitl id-derāwīṣ ū-nrāḥ nfettīṣ zalēha.
 'ollū il-wēzīr ana ḥṭṭētha fī bēt ḥasan il-keslān. ṣārū yimṣū 30
 yimṣū ḥotta wuṣlū li-belōd ḥasan il-keslān. se'el il-wēzīr wēn
 bēt ḥasan il-keslān. 'ālālū yī ḥasan ṣār ḡonī ketir killū mīn
 wera martū. dellāhum zala serāya kebīri fīha zabīd ū-fīha nās
 ū-fīha ḥidem. ṭollazū li-fō' ṣāfūthum bint il-melik. is-sultān 35
 ḥebb yiḥfi ḥālū bes bintū zarfītū ū-'ālītlū yā bēyī aḥel 'ō-sehela.
 bazdēn ḡummerha abāha ū-ṣār yibawcīsha. 'ullha fēn jōzik.
 'ālītlū ana bazdnī bint ū-ḥasan fī'l-ḥajj. limma ija ḥasan
 ketebū kitābha ū-jawwezāha li-ḥasan ū-zāṣīt ḥiyi wabāha
 ū-jōzha li-yōm illi mātū ū-'ālītlū ṣifīt yā bēyī kill ṣi mīn 40
 il-mara.*

There was a king who had a daughter. Every day she used to sit in the window, and concerning every man whom she saw, if he was clean, she said, "That is from his wife"; and if he was dirty, she said, "That is from his wife." At length her father became angry with her. He said to the vizir, "Take her, and remove her." The vizir took her, and began to walk

and walk, he and she, until they reached the vicinity of the house of a man named Ḥasan the Lazy. He was a very strong 5 young man, but very lazy. If he wished to drink, he said, "Oh my mother, give me to drink"; if he wished to eat, "Oh my mother, feed me." The vizir placed the daughter of the king there.

After two or three days, she entered the garden. There were many pomegranates. She broke off a long stick of pomegranate wood; returned, and began to beat Ḥasan. She said to him, "Go and work." He answered, "I do not want to." Then 10 she beat him, and said to him, "Take a rope." He went to work as a porter. The first day he worked for two piastres. He came (home) and said to his lady, "I have worked for two piastres." She said to him, "Well done!" He began to work every day, and to bring more money.

Then, one day, there was a rich man going on the pilgrimage to Mekka. He said, "Oh Ḥasan, will you go with me?" He replied, "(Wait) until I ask my lady." He went and asked his lady. She said to him, "Of course, go with him." As 15 they were going along, they saw a well, in which there was water. They said, "Who will descend, to bring us a little water?" Ḥasan the Lazy descended. He saw a man with a female slave sitting on his right, and a very beautiful lady sitting on his left. Ḥasan the Lazy looked (at them). The man said to him, "What is the matter with you, that you are looking?" He replied, "Nothing. 'I love my dear one, were he a black slave.'" The man said to him, "Well done! Take this 20 key, and open the garden. Pick a basketful of pomegranates." He picked a basketful, and sent it to his lady and his mother. They put it on the shelf and said, "Leave it until Ḥasan comes."

After some days, the king's daughter said, "Oh my lady, bring (the pomegranates) and we will break open one." When she broke it open, she found a diamond. Then she went to the market, and sold it, and came and bought everything she wanted, and was happy. Then she said to her lady, "Let us 25 break open another." She found another diamond. She went and sold it, and bought a palace and furniture and decorated it, and she bought slaves and carriages and prepared clothes for Ḥasan.

Afterward her father said to the vizir, "Oh Vizir of the Age, I wish to know what has become of my daughter. Come then, let us dress like the dervishes, and go to search for her." The vizir said to him, "I placed her in the house of Hasan the Lazy." They began to walk and walk, until they reached the village of Hasan the Lazy. The vizir asked, "Where is the house of Hasan the Lazy?" They said to him, "Yi, Hasan has become very rich, and it is all from his lady." They guided them to the palace, which was large, and had in it slaves, and people, and servants. They looked up, and the daughter of the king saw them. The sultan wished to be in disguise, but his daughter knew him. She said, "Welcome, oh my father." Then her father embraced her, and began to kiss her. He said to her, "Where is your husband?" She replied to him, "I am still a virgin, and Hasan is on the pilgrimage." When Hasan returned, they wrote her marriage-contract, and married her to Hasan, and she and her father and her husband lived (happily) until they died. She said, "You see (lit. you saw), oh my father, everything is from the woman!"

40

L. 12: مرّته (classical مراثة), here translated by the word "lady," ordinarily means "woman" or "wife." The present use, where the king's daughter is referred to as مرّة حسن before she has been married to him, is unusual.

L. 16: The ordinary pronunciation of ماء is between *mai* and *moi*. Among the Bedawins I have heard *mā'*.

L. 20: Cf. the proverb with No. 50.

111.

كان في ناسك عند رجال غني وها الرجال كان كلّ يوم يعطيه
شوية سمن وشوية عسل. في يوم الناسك قاعد على فرشته.
كان مصدّ العسل والسمن بجرة. قال انا ببيع جرة ها السمن
والعسل وبشتري نعجة وها النعجة بتخلف غيرها وهاديك
غيرها حتّى يكتروا. بعددين ببيعهم وبصير غني. باخذ
بنت تاجر الفلاني وبعمل عرس ما صار مثله وبعزم التجار

والاكابر ويعمل ولايم وبعدين بيچيني صبي ولما بيكبر بعلمه
الفلسفه والهندسه واذا شفته عاصي عليّ بمسك ها العصا
وبضربه فيها. رفع العصايه حتى يضرب ابنه فيها. اجت
على جرّة العسل كسرتها. نزل السمن والعسل على لحيته. 10

*kān fī nāsik zand rijjāl ḡvni ū-her-rijjāl kān kill yóm yaztāh
šwaiyet semen ū-šwaiyet zasel. fī yóm in-nāsik 'āzōd zala
ferštū. kān mšemmīd il-zasel wis-semen bi-jerra. 'āl ana bebīz
jerret hes-semen wil-zasel ū-bištirī nazji ū-hen-nazji biḥḥallif
ḡērha ū-hēdlik ḡērha ḥotta yikterū. bazdēn bebīzhum ū-bšīr 5
ḡvni. bāḥud bint tājir il-flānī ū-bazmīl zars ma šār mīllū
bazzum it-tijār wil-akābīr ū-bazmīl welāyim ū-bazdēn byijīnī
šwbī ū-limma byikber bazallmū il-felsefī wil-hendesi wiza šiftū
zāšī zalēyī bimsuk hel-zaša ū-bidrūbū fiha. refaz il-zašāyi
ḥotta yidrūb ibnū fiha. ijīt zala jerret il-zasel keserūtha. nizil
is-semen wil-zasel zala lēhyitū. 10*

There was a recluse at the house of a rich man, who every day gave him a little clarified butter and a little honey. One day the recluse was sitting on his mat, collecting the butter and the honey in a jar. He said, "I shall sell a jar of this butter and honey, and buy a she-lamb, and this she-lamb will bear another, and this one another, until they multiply. Then I shall sell them, and shall be rich. I shall marry the daughter of such- 5 and-such a merchant, and I shall have such a wedding as there never was before; and I shall invite the merchants and the nobles, and I shall have wedding-feasts. And afterwards, I shall have a son; and when he grows up, I shall teach him philosophy and engineering; and if he is disobedient to me, I shall take this stick, and beat him with it." He raised his stick to beat his son with it. The stick struck the jar of honey and broke it, and the butter and the honey fell on his beard. 10

112.

كان في ملك من ملوك العرب. اخذ قومه وراح للبريّة وهو
رايح شاف حمار وحش. لحقه. شرد حصانه عن جباعته.

بعدين صارت تشتي الدنيا كثير. شاف بيت منفرد فات
 طلب ملجا فيه. صاحب البيت قال لمرته شوفة ها الانسان
 ابن نعم. شو بدنا نضيفه. قالت له ما عندنا الاها النعجة 5
 ادبحها واشويها وانا راح بجحن ها الشوية الطحين. عملوا
 وقدموا للضيف وبات عندهم هاديك الليلة. ثاني يوم لما
 بدّه يركب قال لهم انا ملك النعمان. اطلبوا شو يتريدوا.
 قال له الرجال بجي يوم. بعد مدّة صاروا فقرا كثير. قالت له
 مرته يا رجال الملك وعد انه بينعم علينا. روح شوف. 10
 الملك النعمان بيوم سكر. كان عنده صاحبين. امر بقتلهم.
 ثاني يوم سأل رين فلان وفلان. قالوا له انت امرت بقتلهم.
 حزن كثير وعمل لهم عمودين وعمل يوم فرح ويوم حزن.
 كان يوم الفرح ويوم الحزن يقعد بين العمودين. اللي يجي
 لعنده يوم الفرح كان ينعم عليه واللي يجي يوم الحزن كان 15
 يقتله ويدهن العمودين بدّمه. ساقبت يوم اللي اجى لعنده
 فيه الرجال كان يوم الحزن. حزن الملك كثير وقال له ما
 لقيت تجي الا في ها النهار. قال له انا قبلت بس بدّي حدّا
 يكفلني. بعدين التفت الى واحد اسمه شيبان. قال له ما
 بتكفلني. ما قبل. بعدين قام واحد اسمه قراة. قال انا 20
 بكفلك. قال له الملك على قدّيش. قال له على سنه. بعدين
 الملك عطاة خمس مية ناقه وراح لعند اهله. صار ترم يوم
 الحزن. قال له الملك لقراة فات الوقت لو بدّه يجي حنظله
 كان اجى والملك كان مشتهي ان ما يجي. ثاني يوم ركب
 الملك وقعد بين العمودين وطلب ان يقتل قراة. كلّ الناس 25

قالوا له لاء ما يجوز الا حتى يكمل يومه وهنّ عمال يحكوا شافوا
 غيرة. الملك قال للجلاد اقتله. الناس قالوا لاء حتى نشوف
 مين جاي بلکه كان حنظله. بعد كم دقيقه وصل. بعدين
 حزن الملك كثير قال له شو جابك يا حنظله. قال له الوفا.
 قال له الملك مين علمك الوفا. قال له ديني. قال له شو³⁰
 دينك. قال النصرانيه. قال له الملك اشرح لي ياها. شرحها.
 تنصّر الملك وكلّ قبيلته وخرّب العمودين وانعم على حنظله
 وقراده وقال لهم ما بعرف مين اكرم اللي وفي بوعده او اللي
 كفل.

*kān fī melik min mlūk il-ṣarab. wḥwd 'ómū ū-rāḥ lil-bwr-
 riyi ū-hā rāyih šāf ḥomār wḥš. lih'ū. šered ḥṣānū zan
 jemāstū. bazdēn šārīt tešetī id-dinya ketir. šāf bēt minfrid.
 fāt tḥwb melja fih. šāḥib il-bēt 'al li-martū šōfit hel-insān ibn
 nōzam. šā biddna nḏēfū. 'ālilū ma zandna illa hen-nazji 5
 idbaḥha wišwiha wana rāḥ bazjun heš-šwaiyet it-tḥhīn. zamelū
 ū-'vddemū liḏ-ḏēf ū-bāt zandhum hēdik il-lēli. tānī yóm limma
 biddū yirkab 'vllhum ana melik in-nazmān utḥubū šā bitrīdū.
 'vllū ir-rījāl bijī yóm. bazd middi šārū fu'wra ketir. 'ālilū
 martū yā rījāl il-melik wazad innū byinzōm zalēna. rāḥ šāf. 10
 il-melik in-nazmān bi-yóm sikvr. kān zandū šāḥbēn. amvr
 bi-'vllhum. tānī yóm se'el wēn flān ū-flān. 'ālilū ent amert bi-
 'vllhum. ḥezin ketir ū-ṣamellhum ṣamūdēn ū-ṣamel yóm feraḥ
 ū-yóm ḥizn. kān yóm il-ferah ū-yóm il-ḥizn yō'azud bēn il-
 ṣamūdēn. illi yijī la-ṣōndū yóm il-ferah kān yinzōm zalēh
 willi yijī yóm il-ḥizn kān yi'tulū ū-yidhen il-ṣamūdēn bi-dem- 15
 mū. šā'vbit yóm illi ija la-ṣōndū fih ir-rījāl kān yóm il-ḥizn.
 ḥezin il-melik ketir ū-'vllū ma lw'ēt tiji illa fī hen-nḥār. 'vllū
 ana 'vbilt bes biddi ḥadan yikfelni. bazdēn iltefet ila wāḥad
 ismū šebān. 'vllū ma btikfelni. ma 'ibil. bazdēn 'ām wāḥad
 ismū 'vrādi. 'al ana bikfelak. 'vllū il-melik zala 'addēš. 20
 'vllū zala sini. bazdēn il-melik zaṭāḥ ḥoms mīt nā'a ū-rāḥ la-
 ṣōnd āhelū. šār tirm yóm il-ḥizn. 'vllū il-melik li-'vrādi fāt
 il-wō't lau biddū yijī ḥwnzala kān ija wil-melik kān mištihī in*

ma yiġi. tġnġ yŏm rikib il-melik ũ-'azad bĕn il-samŭdĕn ũ-tplob
 in yi'tul 'prādġ. kill in-nġs 'ālālŭ la' ma biġāz illa ħotta yikmel 25
 yŏmŭ ũ-ħinni zammāl yāħkŭ šāfŭ ġobvra. il-melik 'āl liġ-jiġlād
 ō'tlŭ. in-nġs 'ālŭ la' ħotta nšŭf mġn ĵāi belki kġn ħwzpla.
 bazd kem da'i'a wušil. bazdĕn ħezin il-melik ketir 'ollŭ šŭ
 jābak yā ħwzpla. 'ollŭ il-wpfa. 'ollŭ il-melik mġn zallmak
 il-wpfa. 'ollŭ dġnġ. 'ollŭ šŭ dġnak. 'āl in-nušrġnġyi. 'ollŭ 30
 il-melik išrahli yāħa. šerahha. tenwššv il-melik ũ-kill 'wbiltŭ
 ũ-ħvrb il-samŭdĕn wenzam zala ħwzpla ũ-'prādġ ũ-'ollhum
 ma bazrif mġn akram illġ wpfa bi-wazdŭ au illġ kiġil.

There was once a certain king of the Arabs. He took his people and went to the desert; and as he was going, he saw a wild ass, which he followed. His horse became separated from the company. Then rain began to fall heavily (lit. then the world began to be very rainy). He saw a house, entered, and asked shelter in it. The owner of the house said to his wife, "By the appearance of this man, he is a person of wealth. With what shall we serve him?" She replied, "We have nothing except this sheep. Kill it and roast it, and I will go to 5 knead this bit of flour." They did this, and offered the food to the guest, and he slept that night at their house. The next day, when he was about to mount, he said to them, "I am king in-Nazmġn; ask for what you wish." The man said to him, "Some day, I will come (to your court)." After a time they became very poor. His wife said to him, "Oh man, the king promised that he would give us something. Go and see." 10

The king in-Nazmġn got drunk one day. He had two friends with him. He ordered their death. The next day he asked, "Where are So-and-so and So-and-so?" They told him, "You ordered their death." The king was greatly grieved, and made two columns for them, and appointed a day of happiness and a day of sorrow. On the day of happiness and on the day of sorrow the king used to sit between the two columns. Whoever came to him on the day of happiness, the king would give him presents; and the one who came to him on the day of sorrow the king would kill, and paint the two columns with his blood. 15 It happened that the day in which the man came to him was the day of sorrow. The king was greatly grieved, and said to him, "Could you not find a day to come except to-day?" He

answered, "I accept the condition, but I wish some one to stand security for me." Then he turned to a man whose name was Šebân, and said to him, "Will you not stand security for me?" He did not accept. Then a man whose name was Kārâdi arose and said, "I will stand security for you." The king said to him, "For how long?" He replied, "For a year." Then the king gave him (the man) five hundred she-camels, and he departed to his people.

The time for the day of sorrow came. The king said to Kārâdi, "The time has come. If Hēnzela were intending to come, he would have arrived," and the king was very eager that he should not come. The next day the king mounted, and sat between the two columns, and asked that Kārâdi should be killed. All the people said to him, "No, it is not lawful until the end of his day." And as they were talking, they saw dust. The king said to the executioner, "Kill him." The people said, "No, until we see who that is; it may be Hēnzela." After some minutes he arrived. Then the king was greatly grieved, and said, "What brought you, oh Hēnzela?" He replied, "The fulfillment of the promise." The king said to him, "Who taught you the fulfillment of a promise?" He answered, "My religion." He said to him, "What is your religion?" He replied, "Christianity." The king said to him, "Explain it to me." He explained it, and the king and his whole tribe became Christians, and he destroyed the two columns, and gave presents to Hēnzela and to Kārâdi, and said to them, "I do not know who was more generous, he who kept his promise, or he who stood security."

113.

اجى صياد لعند ملك العجم قدّم له سمكه . عطاها الف
دينار . كانت قاعده الملكة شيرين بجعبه . لما ظهر الصياد
قالت له للملك هادا كثير الف دينار حق سمكه . قال لها
هلّق عطيتك كيف بدّي اخذ منه . قالت له الملكة صبر شوّيه
انا باخدكم منه . قال لها كيف . قالت له انا بساله شو شكل
ها السمكه ذكر يّمّا انتى . ان قال ذكر بقول الملك ما بياكل

ذكر وان قال انتى بقول الملك ما بياكل انتى . عيطت للرجال
سألته شو شكل ها السمكة ذكر يّا انتى . فتكر شوي وقال
لها خنتى لا ذكر ولا انتى . انبسط الملك كتير . عطاءه الف
دينار . وقع واحد . لّمّه وحطّه في الكيس . قالت له الملكة 10
للملك شفت ما ايجل هو وقع دينار لّمّه واخده . بعدين عيط
له الملك وقال له ما بيكفيك الفين دينار حتى تاخذ الدينار
وما خلّيته لواحد من الخدم . قال له تحت امرك . بعدين
الرجال قال انا خفت ان حدّا يدعس عليه لان عليه صورة
الملك . فرح الملك من فطنته وعطاءه الف دينار كمان . 15
كلّفته السمكة ثلاث الاف دينار . قال ان الواحد ما عمره
يسمع مشورة النسوان .

*ija šiyād la-zönd melik il-za'em 'vddemtü semeki. zaṭāh elf
dīnār. kānīt 'azōdi il-meliki širīn bi-jembū. limma dñhər is-
šiyād 'ālittü lil-melik hēda ketir elf dīnār ha' semeki. 'vllha
hollu' zaṭētü kif biddi āḥud minnū. 'ālittü il-meliki šbur
šwaiyi ana bāḥūdhum minnū. 'vllha kif. 'ālittü ana biṣelū
šū šikl hes-semeki doker yimma enta. in 'āl doker b'al il-melik 5
ma byākul doker win 'āl enta b'al il-melik ma byākul enta.
zaiyetit lir-rijjāl se'elitü šū šikl hes-semeki doker yimma enta.
fteker šwai ū-'vllha ḥonta la doker ū-la enta. nbəṣəṭ il-melik
ketir. zaṭāh elf dīnār. wə'az wāḥad. lemmū ū-ḥəṭṭu f'il-kis.
'ālittü il-meliki lil-melik šift ma abḥəl hā wə'az dīnār lemmū 10
wəḥḥədū. bəzdēn zaiyēllū il-melik ū-'vllū ma bīkeffik elfēn
dīnār ḥotta tāḥud id-dīnār ū-ma ḥollētū li-wāḥad min il-ḥidem.
'vllū taht omrak. bəzdēn ir-rijjāl 'āl ana ḥift in ḥadan yidzas
zalēh liān zalēh šart il-melik. firih il-melik min futntū ū-zaṭāh
elf dīnār kemān. kellefitū is-semeki tlāt elāf dīnār. 'āl in 15
il-wāḥad ma zomrū yismaz mešwerit in-niswān.*

A fisherman came to the king of Persia, and offered him a fish. The king gave him a thousand dinars. The queen Širīn was sitting beside the king. When the fisherman left, she said

to the king, "That is a great deal: a thousand dinars as the price of the fish." He said to her, "I have but now given them to him; how shall I take them from him?" The queen said to him, "Wait a little, I will take them from him." He said to her, "How?" She replied, "I shall ask him, 'What is the sex of this fish, male or female?' If he says 'Male,' I shall say, 'The king will not eat a male,' and if he says, 'Female,' I shall say, 'The king will not eat a female.'" She called the man, and asked him, "What is the sex of this fish, male or female?" He thought a little, and said to her, "It is a hermaphrodite, neither male nor female." The king was very much pleased. He gave the man a thousand dinars. One fell. The man picked it up, and put it in the bag. The queen said to the king, "Did you see how very selfish he was? A dinar fell; he picked it up and took it." Then the king called him and said to him, "Are not two thousand dinars enough for you, that you took the dinar, and did not leave it for one of the servants?" He answered, "I am under your orders." Then he added, "Because the king's likeness is on it I was afraid that some one would step on it." The king was pleased with his cleverness, and gave him a thousand dinars more. The fish cost the king three thousand dinars. He said that one should never in his life listen to the advice of women.

L. 2: بجانبه for بجيبه.

114.

كان في ملك عنده ولد وحيد شاف بنت فقيرة . قال له
يا بني بدّي ها البنت . قال له ابوه لاء انا ملك ما باخد لك
بنت فقيرة . بعددين الصبي سخن كثير . قالوا له الحكماء احسن
جوزة ها البنت او ابنك بيموت . بعددين راح الملك لعند ابو
البنت . طلب البنت مته . قال له ابوها انا ما بعطيك ياها
الا اذا كان ابنك بيعرف صنعه . قال له ابني بدّه يصير ملك شو
بدّه بالصنعة . انا ما بجوزها الا لواحد بيعرف صنعه لكن اذا
كان بتريد تاخذها بالسيف انا عبدك وتحت امرك . قال له

لاء ما باخذها بالسيف بس بسال ابني ارا كان بيريد يتعلم
 صنعه . راح سأل ابنه . قال أي برید اتعلم کار البلّور . بيوم¹⁰
 قال له لابیوه اوسق لي مركب بدّي سافر لستبول . شخن له
 مركب وهنّ مسافرين انكسر المركب . ناس غرقوا وناس سلموا .
 من الجملة الصبي خلص على شقفة خشبه . طلع على البتر
 بس هو كان جوعان كثير . وصل لحدّ کرخانه . وقف حدّ
 الباب . قال له لصاحب الكرخانه بترید تحطني عندك . قال¹⁵
 له انت ما شايف شوها الشغل الدقيق شو بيعرفك تشتغل .
 قال له حطني صانع كنس الحزن بس حتّى اكل . بيوم الملك
 كان عنده قدح من البلّور العال . انكسر . الملك بعث ورا
 صاحب الكرخانه وقال له بدّك تعمل ها الكاس . اخده وهو
 حزان كثير . اجى على الكرخانه عمال يخبر ان الملك طلب²⁰
 منه ان يعمل له الكاس . ما كان حدّا يعرف . قال له الصبي
 يا معلّمي اعطيني شمعه ورغيفين حتّى اتعشى وسكر الكرخانه
 عليّ . بتجي على بكرّا بتلاقي القدح حاضر . عمل هاك .
 صاحب الكرخانه ثاني يوم اجى شاف القدح عال . اخده وراح
 لعند الملك . هو كان مبسوط كثير . قال له بدّي واحد ثاني²⁵
 اجى خبر الصبي . قال له اعطيني شمعه ورغيفين . ثاني يوم
 الصبح اجى شاف القدح حاضر . بعدين اخده وطلع یرکض
 لعند الملك . قال له الملك بدّي واحد کمان . اجى خبر
 الصبي . قال له طيّب اعطيني شمعه ورغيفين . سكر
 الكرخانه وراح . الصبي كتب على القدح³⁰

يا كفى كفى واعفي ان كان ما بتكفي
التيس ياخذ المال والقذح شغل كفي .

بعدين شافه الملك . بعث ورا صاحب الكرخانه قال له خبّرني
مين شتغل ها الاقداح . قال يا سيدي يعيش راسك انا . قال
له احكي دغري او بقطع راسك . خبّره . قال له عندي ولد ³⁵
فقير هو شتغلهم . بعث ورا الصبي قال له يا صبي احكي لي
وين تعلّمت ها الصنعه . قال له انا ابن ملك تعلّمتها ببلادي
والقذح ابوي هداك ياه . قال له صحيح . قال له نعم . اجي
الملك كان بدّه يقتل صاحب الكرخانه ويعطي كد شي للصبي .
قال له الصبي لاه يا سيدي انا اكلت خبز وملح في بيته اعمل ⁴⁰
معروف معي وخليه طيّب بس انا بترجّاك ابعثني لبي . بعته
الملك وبعث معه هدايا وصاحب الكرخانه خلّص كرمال
الصبي . منتعلّم شكلين من ها القصّه العهد بين الخبز
والمالح وان كان الواحد غني ما هو عيب ازا تعلّم ابنه صنعه .

*kân fi melik zandû welwâd wahîd šâf bint fa'iri. 'ollû yâ
bēyî biddî hel-bint. 'ollû abûh la' ana melik ma bâhûdlak
bint fa'iri. bazdên iṣ-ṣobî soḥḥon ketîr. 'âlâlû il-ḥekema aḥsan
jauwizû hel-bint au ibnak bimât. bazdên râḥ il-melik la-zônd
abû'l-bint. ṭolob il-bint minnû. 'ollû abûha ana ma bastîk
yâha illa iza kân ibnak byazrif ṣanza. 'ollû ibnî biddû yisîr 5
melik šû biddû bi-ṣanza. ana ma bejaucizha illa li-wâḥad
byazrif ṣanza lâkin iza kân bitrid tâḥûdha bis-sêf ana zabdak
û-taḥt omrak. 'ollû la' ma bâhûdha bis-sêf bes bisel ibnî iza
kân birid yitazallem ṣanza. râḥ se'el ibnû. 'âl ē brîd itazallem
kâr il-bellôr. bi-yôm 'ollû labûh ûsî'î merkeb biddî sâfir 10
li-stambâl. šehênî merkeb û-hinnî msâfrîn inkaser il-merkeb.
nâs ḡornû û-nâs silmû. min ij-jimlî iṣ-ṣobî ḥulîṣ zalû šp'it*

ħwšđbi. ħuliz zala'l-bnrr bes ħā kân jūzān ketir. wuṣil la-ħadd
kirĥāna. wv'if ħadd il-bāb. 'ollū li-šāħib il-kirĥāna bitrid
ħwšđnī zandak. 'ollū ent ma šāyif šā ħeš-šugl id-da'ir šā 15
byazrifak tištugil. 'ollū ħwšđnī šāniz kennis il-maħzan bes ħotta
ākul. bi-yóm il-melik kân zandū 'vdaħ min il-bellór il-zāl.
inkeser. il-melik bazwt wera šāħib il-kirĥāna ū-'ollū biddak
tazmil hel-kās. vħvdū ū-ħā ħeznān ketir. ija zala'l-kirĥāna
zammāl yiħvbbir in il-melik ħvľb minnū in yazmillū il-kās. 20
ma kân ħadan yazrif. 'ollū is-švbi yā mazzlmī aštīnī šemza
ū-rvġifēn ħotta itazašša ū-sekkir il-kirĥāna zalēyi. btiji zala
bukra bitlā'ir il-'vdaħ ħādir. zamil ħek. šāħib il-kirĥāna tānī
yóm ija šāf il-'vdaħ zāl. vħvdū ū-rāħ la-zōnd il-melik. ħā
kân mabsūt ketir. 'ollū biddi wāħad tānī. ija ħvbbir is-švbi. 25
'ollū aštīnī šemza ū-rvġifēn. tānī yóm is-švbi ija šāf il-'vdaħ
ħādir. bazdēn vħvdū ū-ħuliz yurkud la-zōnd il-melik. 'ollū
il-melik biddi wāħad kemān. ija ħvbbir is-švbi. 'ollū ħaiyib
aštīnī šemza ū-rvġifēn. sekker il-kirĥāna ū-rāħ. is-švbi katab
zala'l-'vdaħ

30

yā kefa kiffī

it-tēs yāħud il-māl

wazfī in kân ma bitkiffī

wil-'vdaħ šugl keffī.

bazdēn šāfū il-melik. bazat wera šāħib il-kirĥāna 'ollū ħvľ-
birnī mīn štngel hel-'vdaħ. 'al yā sidi yazyiš rāsak ana. 'ollū
aħki duġeri au bu'faz rāsak. ħvbbirū. 'ollū zandi welvd fa'ir 35
ħā štngelhum. bazat wera is-švbi 'ollū yā švbi aħkilī wēn tazal-
lemt ħeš-šanza. 'ollū ana ibn melik tazallemtha bi-belādī wil-'v-
daħ abūi hedāk yāħ. 'ollū šāħiħ. 'ollū nazam. ija il-melik
kân biddū yītul šāħib il-kirĥāna ū-yaztī kill šī liš-švbi. 'ollū is-
švbi la' yā sidi ana ākelt ħvľz ū-milħ fi bētū azmil mazrāf mazī 40
ū-ħvľliħ ħaiyib bes ana bitrejġāk ebzatnī la-bēyi. bazatū il-melik
ū-bazat mazū hedāya ū-šāħib il-kirĥāna ħuliš kirmāl is-švbi.
mintazallem šiklēn min hel-'uṣṣa il-zaħid bēn il-ħvľz wil-milħ
win kân il-wāħad ġmī ma ħā zaib iza tazallem ibnū šanza.

There was a king who had a single son, who saw a poor girl. He said, "Oh my father, I wish this girl." His father said to him, "No, I am the king; I will not take a poor girl for you." Then the boy became very sick. The physicians said to his father, "It is better if you will marry him to this girl; otherwise your son will die." Then the king went to the girl's father and

asked the girl of him. Her father said to him, "I will not give her to you unless your son knows a trade." He replied, "My son will be king, what does he want of a trade?" "I will not marry her to anyone who does not know a trade; but if you wish to take her by the sword, I am your slave and under your orders." The king said to him, "No, I will not take her by the sword, but I will ask my son if he wishes to learn a trade." He went and asked his son, who said, "Yes, I wish to learn the working of crystals."

One day he said to his father, "Freight a ship for me, I wish to travel to Constantinople." His father loaded a ship for him, and as they were travelling, the ship was wrecked. Some were drowned and some were saved. From the number, the boy was saved on a bit of wood. He reached the land, but was very hungry. He arrived at a work-shop, and stood near the door. He said to the owner of the shop, "Will you take me at your shop?" He replied, "You do not see the nature of this delicate work. How will you know how to do this work?" He said, "Take me as a servant. I will sweep the shop, but for my food."

One day the king had a goblet of very fine crystal. It was broken. The king sent for the owner of the work-shop, and said to him, "You must mend this goblet." He took it and was very sad. He went to the shop, and was telling that the king demanded of him that he should mend the goblet. There was no one who knew how to do it. The boy said to him, "Oh my master, give me a candle and two loaves (of bread) so that I may dine, and close the shop on me. You will come in the morning and find the goblet ready." He did this. The owner of the shop came the next morning, and saw the goblet done excellently. He took it and went to the king, who was very much pleased. He said, "I wish another." The owner of the shop came and informed the boy, who said, "Give me a candle and two loaves." The morning of the following day the owner of the shop came and saw the goblet ready. Then he took it, and went running to the king. The king said to him, "I wish still another." He returned and informed the boy, who said, "Good; give me a candle and two loaves." He shut the shop and departed. The boy wrote on the goblet,

"Oh plenty, be plentiful, and increase if there is not plenty; the goat will take the money, and the goblet is the work of my hand."

Later the king saw this. He sent for the owner of the workshop, and said to him, "Tell me who did the work on these goblets." He said, "Oh my lord, may your head be kept in safety, I (did it)." The king said to him, "Speak the truth, or I will cut off your head." He told him, saying, "I have a poor boy who did the work on them." The king sent for the boy and said to him, "Oh boy, tell me where you learned this trade." He replied, "I am a king's son, and learned it in my country, and the goblet my father presented to you." The king said to him, "Is that true?" He answered, "Yes." The king wanted to kill the owner of the shop, and to give everything to the boy. The boy said to him, "No, my lord, I ate bread and salt in his house; do me a favor and let him live; but I beg of you, send me to my father." The king sent him, and sent presents with him, and the owner of the shop was saved for the sake of the boy. We learn two things from this story: the covenant of the bread and salt, and that if one is rich, it is no shame for his son to learn a trade.

115.

مرّة كان في ثلاث حراميّة في خمّاره . راحوا الناس اللي كانوا
عمال يسكروا . قالوا الحراميّة لبعضهم الليله بدّنا نروح نسرق
خزنة السلطان . هرون الرشيد كان متخفي وقاعد في قرنه .
فرّ قال لهم انا بدّي روح معكم . بس كان متخفي وما عرفوه . قال
لهم بتاخذوني معكم او بحكي . قالوا طيّب . سألوا واحد شو
كارك . قال لهم انا بعرف الكلاب شو بتقول لما بتنجّ . قالوا
للتاني انت شو كارك . قال بحمل سبعين قنطار وما بتعب .
قالوا للتالت انت شو بتعمل . قال لهم انا معي مغنطيس
بسحب كلّ المسامير والبراغي بدون صوت . قالوا له انت شو
بتعمل . قال لهم انا بفرج المنضات . قالوا طيّب امشوا حتى
نروح . مشيوا وراحوا وهنّ رايجين سمعوا كلاب عمال تنبّح .

- قالوا له للي بيعرف بنبيح الكلاب شو عمال يقولوا. قال لهم
 عمال يقولوا ان الملك معنا. قال له هرون الرشيد اسكت
 دخلك وزعل كثير وخاف ان يعرفوه وقال له الملك بيحي يسرق
 خزنته. بعددين وصلوا لدار الملك. صارت الكلاب تنبح كثير. 15
 بعددين قالوا للي بيعرف بلغة الكلاب شو عمال يقولوا. قال
 لهم انا قلت لكم عمال يقولوا الملك معنا. زعل كثير الملك
 وقال له ما قلت لك انا ما بقى تقول الملك معنا شو بدّي اجي
 اسرق خزنتي. طلّعوا لفوق. قالوا له لصاحب المغنطيس
 انت احب البراغي والمسامير. سخبهم قالوا له لل بيحمل كثير 20
 اجي دورك. قال لهم هرون الرشيد انا بسبقكم لمطرح الفلاني
 حتّى ما حدّا يلقتنا على الدرب. راح وجاب البوليس
 وهنّ ضاهرين لقطهم واخذهم للحبس. بعددين تاني يوم
 هرون الرشيد راح للمجلس. قال لهم جيبوا الحراميّة لهون.
 قال له للاول انت شو كارك. قال له انا بفهم الكلاب شو 25
 بيقولوا. قال له للتاني شو بتعرف. قال له انا بسحب
 بالمغنطيس. قال له للتالت انت شو كارك. قال له بحمل حمله
 تقيله. بعددين قالوا له انت كارك فراج الضيقات شو بعد بدّك
 ضيقه اكثر من هاك. قال لهم ها المّرة ساحتكم ونفاهم. قال
 لهم ازا شفتكم بها البلد بقتلكم. ستكتروا بخيرة وراحوا. 30

*murra kân fi tlât ḥarāmīyi fi ḥmāra. rāḥū in-nās illi
 kânū zammāl yiskerū. 'ālū il-ḥarāmīyi li-bazdhum il-lēli
 biddna nrāḥ nisru' ḥznit is-sultān. herān ir-rašīd kân mit-
 ḥaffi ū-āzōd fi 'urni. fezz 'llhum ana biddi rāḥ mazkum bes
 kân mitḥaffi ū-ma zarefāḥ. 'llhum btāḥdānī mazkum au
 biḥki. 'ālū taiyib. se'elū wāḥad šū kārak. 'llhum ana bazrif* 5

il-klāb šā bi'āl limma bitnebbih. 'ālū lit-tānī enti šā kārak.
'āl biħmul šebazīn 'untār ū-ma bitzab. 'ālū lit-tālīt enti šā
btazmīl. 'vllhum ana mazī mǝǝǝnetīs bišheb kill il-misāmīr wil-
brāǝǝ bidān šaut. 'ālālū ent šā btazmīl. 'vllhum ana bi'friǝ
il-mindā'. 'ālū taiyib imšū ħotta nrāh. mišyū ū-rāhū ū-hinni 10
rāyihīn semazū klāb zammāl tinebbih. 'ālālū lillī byazrif
bi-nebīh il-klāb šā zammāl yī'ālū. 'vllhum zammāl yī'ālū in
il-melik mazna. 'vllū herān ir-rašīd iskut dahlak ū-zazōl ketīr
ū-ħāf in yazrifūh ū-'vllū il-melik byijī yisru' ħazntū. bazdēn
wuṣlū li-dār il-melik. šārit il-klāb tinebbih ketīr. bazdēn 'dlū 15
lillī byazrif bi-luǝet il-klāb šā zammāl yī'ālū. 'vllhum ana
'ultūkum zammāl yī'ālū il-melik mazna. zazōl ketīr il-melik
ū-'vllū ma 'ultīllak ana ma bu'a ti'āl il-melik mazna šā biddī
ijī isru' ħazntū. tǝlazū li-fō'. 'ālālū li-šāhib il-mǝǝǝnetīs
enti isheb il-brāǝǝ wil-misāmīr. saħvǝbhūm. 'ālālū līl byihmīl
ketīr ija dōrak. 'vllhum herān ir-rašīd ana bisbe'kum 20
li-mǝǝǝrah il-ǝlānī ħotta ma ħadan yil'ǝṭna zala'd-derb. rāh
ū-ǝǝb il-bōlīs ū-hinni dǝhrin lǝ'vthum wǝħvǝdhūm līl-ħǝbs.
bazdēn tānī yōm herān ir-rašīd rāh līl-meǝlīs. 'vllhum jībū
il-ħarāmīyī la-hōn. 'vllū līl-awwēl ent šā kārak. 'vllū ana bi'f-
hem il-klāb šā bi'ālū. 'vllū lit-tānī šā btazrif. 'vllū ana bis- 25
heb bil-mǝǝǝnetīs. 'vllū lit-tālīt ent šā kārak. 'vllū biħmul
ħamli t'īlī. bazdēn 'ālālū enti kārak ferrāǝ id-ǝ'āt šā bazd
biddak ǝ'ī aktar min hēk. 'vllhum hel-mǝrra sāmaħtkum
ū-nefāhūm. 'vllhum iza šīftkum bi-hel-belwǝd bi'tīlkum. stek-
terū bi-ħērū ū-rāhū. 30

Once there were three robbers in a wine shop. The people who were drinking there departed. The robbers said among themselves, "At night we shall go and steal the treasure of the sultan." Herūn ir-Rašīd was disguised, and sitting in a corner. He rose and said to them, "I wish to go with you;" but he was disguised, and they did not know him. He said to them, "Take me with you or I shall tell (of the plot)." They said, "Good." They asked one, "What is your business?" He 5 said to them, "I know what the dogs say when they bark." They said to the second, "What is your business?" He said, "I carry seventy *ħuntār* (about 17½ tons), and am not wearied." They said to the third, "And you, what do you do?" He said to them, "I have a magnet with which I extract all the nails

and screws without noise." They said to the king, "What do you do?" He said to them, "I help those in trouble." They said, "Good. Start, (lit. walk) that we may be on the way 10 (lit. that we may go)." They started and left (the wine shop), and as they were going, they heard dogs barking.

They said to him who understood the barking of dogs, "What are they saying?" He said to them, "They are saying that the king is with us." Herûn ir-Rašîd said to him, "Keep still, I beg of you." The king was very angry, and feared that they would know him, and he said to the man, "Will the king come to steal his own treasure?" Afterwards they reached the palace of the king. The dogs began to bark very much. Then they said to him who knew the language of the 15 dogs, "What are they saying?" He said to them, "I told you that they are saying that the king is with us." The king was very angry, and said to him, "Did I not tell you not to say again that the king is with us? Why should I come to steal my own treasure?"

They went up (on to the palace). They said to the owner of the magnet, "You extract the screws and the nails." He extracted them; and they said to the man who could carry a great deal, "Your turn has come." Herûn ir-Rašîd said to 20 them, "I shall precede you to such-and-such a place, so that no one will catch us on the road." He departed, brought the police, and caught the robbers as they were going out, and put them in prison.

Then the next day Herûn ir-Rašîd went to the court. He said to them, "Bring the robbers here." He said to the first, "What is your business?" He answered, "I understand what the dogs say." He said to the second, "What do you know?" 25 He replied, "I extract with the magnet." He said to the third, "What is your business?" He replied, "I carry a heavy load." Then they said to him, "Your business is the relief of troubles. What do you want of a trouble greater than this (of ours)?" He said to them, "This time I have pardoned you," and he exiled them. He said to them, "If I see you in this town, I shall kill you." They wished that his gifts might increase, and departed. 30

كان في سلطان عنده اربعين صبي . شافوا كل اولاد الوزر
تجوزوا وكل اولاد الاكابر في شهر شعبان . بعدين الكبير
قال لاختوته تعوا نحن حتى نحد ليش ابونا ما بيجوزنا هلق
نحن منلبس كلنا احمر ومنقعد في ارضنا لما بيحي ابونا
بيسالنا ليش زعلانين . منقول له كل اولاد الاكابر تجوزوا ونحن⁵
اولاد السلطان ما بتجوزنا . اجى ابوهم من عشيته . سأل فين
الاولاد . العبيد قالوا له هن لابسين احمر علامة الغضب .
فات لعند الكبير . قال له ما لك يا ابني غضبان . قال له
انا صار عمري خمسين سنه وما جوزتني . قال له تكرم يا ابني
بس هون ما في بنات ملوك على قدكم . الكل قالوا نحن ما¹⁰
بدنا بنات ملوك بدنا اربعين بنت من فرد ام واب . قال
مليح . جابوا اربعين بغل حملوهم من خفيف الحمل وغالي
التمن . صاروا يمشوا يمشوا حتى وصلوا لحد مغارة . صار
الليل . ناموا هونيك . ثاني يوم قاموا حتى يروحوا على
الصيد . خلوا الزغير حتى يعمل الاكل . بده يشعل نار.¹⁵
ما كان عنده شحيطا . راح صار يمشي حتى وصل لحد تصوينه عند
المغرب . طلع عليها ونزل . شاف سلم . طلع على السلم
شاف عبد حامل سيف وطالع يقتل بنات السلطان . قتله .
بعدين شاف الثاني . قتله لحد العشرين . بعدين فات
لجوا . شاف بنت ملك نايمه في تحت متل القمر . بعدين فات²⁰
لاوضة الثانية لحد تسع وتلاتين . في كل اوضة كان في بنت .
في اوضة الاربعين فتش ما شاف حدا . قال اخوتي لقيت لهم

عرايس بس انا لاء. صار يفتش في الاوضة. شاف سرير في
السقف. نزله شاف صبيته حلوه اكثر من الكّل وشعرها مغطي
وجهها. فرقه وتركها وراح. اجى ابوهم شاف العبيد²⁵
مقتولين ومرميين. سأل الخدم مين عملها المعروف معي حتى
اعطيه اللي بيريد. كان الصبي راح لعند اخوته وما خبرهم.
الملك بعث منادي ينادي وبايده منديل. اول يوم وتاني يوم
وقالت يوم شافه ابن السلطان. قال له اعطيني المنديل.
عطاه ياه. راح لعند الملك وخبره. قال له شو بتريد³⁰
اعطيك. قال له ما بريد شي بس نحن اولاد سلطان الفلاني
ونحن اربعين واحد من فرد امّ واب. بدنا اربعين عروس من
فرد امّ واب. قال له أيّ تكرموا. بعث ورا اخوته. اجوا
وشافوا عرايسهم. لما شافوا الزغيرة اطرف من الكّل نحسدوا
وصاروا بدّهم يقتلوا اخوهم. راحوا لعند السلطان وقالوا له³⁵
بحيس ان الزغيرة اطرف من الكّل لازم تطلب مهرها غالي.
قال لهم شو بطلب. قالوا له في عند الغول لحاف كويس كثير
من حرير وكبير كثير واذا لقينته بيصير زغير. راح قال له انا ما
بعطيك بنتي حتى تجيب لي لحاف الغول. قال له حسن طيب.
راح لمّ براغيت كثير وطلع على سطح الغول. فتخته ورمى⁴⁰
البراغيت على الغول والغولة. بعدين الغول قال للغولة حظي
الحاف برّا حتى يطيروا البراغيت. بعدين حظته برّا. اجى
حسن اخذه. في بين بيت الغول والدرب حكر مسخور. الغول
شاف حسن اخذ الحاف. بعدين الغول صار يقول له دخلك
يا حسن الله يخليك يا حسن اطلب متل ما بتريد بعطيك.⁴⁵

ما رة حسن . اخذ الخاف وراح لعند السلطان . قال له
 هلف بدّي العروس . قال له تكرم . اجوا اخوته قالوا له بعد
 عنده حصان ما في متله . اجى السلطان قال له بعد بدّي
 حصان الغول . قال له طيب ها الشي ما هو منك بس من
 اخوتي . راح لبيت الغول . تختى تحت بطن الحصان . كان 50
 الحصان مربوط بسبع رزات . قبع اول رزة . صهل الحصان .
 قال لها الغول للغولة قومي شوفي مين عمال يسرق الحصان .
 قالت له مين بيسترجي يسرق الحصان . بعدين حسن قبع
 الثانية . صهل الحصان كمان اكثر من الاول . قام الغول
 حتى يشوف مين عمال يسرق الحصان . فتنش لقي حسن تحت 55
 بطن الحصان . قال له ها علقت . اخذه وربطه وراح حتى
 يعزم كل الغيلان . قال لها لمرته عجتي كثير . بعدين
 صارت تعجن . قال لها حسن فكّي لي ايدي حتى اعجن
 مطرحك . فكّت له ايده . بعدين قال لها ما فيني اعجن
 بايد واحدة فكّي لي الثانية بعجن احسن . فكّت له ايد 60
 الثانية . فكّ اجريه قتلها وطبخها وحطّ السفرة . اخذ
 الحصان وراح . وصل لعند السلطان . قال له يا سلطان
 الزمان اذا كان بعد بتطلب شي بقتلك وبقتل اخوتي . قال له
 لاء خد عروستك . حملوا كلهم راحوا وهنّ رايجين قالوا لهم
 المكارية لا تمرقوا من ها الطريق . غيروها ليش هونيك كل 65
 اهل البلد مسحورين صاروا حجار سود . بعدين اخوته قالوا بس
 مرقوا حسن من هونيك ومرته بتبقى معنا . المكارية عملوا
 غلط مرقوهم من المدينة المسحورة . شافهم اليهودي اللي

بيسحر استحلى الست حسن. سحرهم كلهم من عداها.
 اخدها عروس اله. بعدين ما عرفت جوزها طيب ولا هو عرف 70
 انها هي طيبه. بعدين كان جوزها في بستان. طلع شاف
 ست حسن في الشباك. بعث مع العبيد قال لها انا طيب
 بس اسالي اليهودي فين روحه حتى تبقي تتسلي انتي وياها في
 النهار. من عشية اجى اليهودي صارت تقول له دخلك قل لي
 وين روحك حتى اتسلي انا وياها في النهار. قال لها في سكرة 75
 الباب. حطت تشكيل على الباب وعملت انها عمال تحكي
 معها. اجى عشية اليهودي شافها مشكلة الباب. قال لها
 شو انتي مجنونه. قالت له دخلك وين روحك. قال لها في
 المكنسة. صارت تفحك عليه حتى يخمن انها بتكبه. قالت
 يوم قالت له دخلك قل لي وين روحك. قال لها روحي بعلبه 80
 محطوطه باجر غزاله عرجه جوات قطنه. قالت له كيف بدتي
 اعمل حتى جيبها. قال لها بتلات شعرات من دقني.
 اخدت التلات شعرات وتاني يوم عطيتهم لجوزها. حرق اول
 شعرة اجى مارد قال له شو بتريد. قال له بذك تاخذني
 لمطرح الفلاني. اخده. شاف غزاله عرجه. قوسها وشال 85
 رجلها شاف فيها علبه. فتح العلبه شاف فيها قطنه.
 اليهودي قال لها لست حسن اخ انا راح اموت. حسن حرق
 شعرة تانيه. اجى مارد. قال له شو بتريد. قال له بدتي
 ترذني للبلد اللي فيها اليهودي. حطه على كتافه وطار لبلد
 اليهودي. شال القطنه وصار يقول له لليهودي شوف روحك 90
 معي. فك السحر عن اخوتي او روحك معي. اخذ ماء ورشها.

رجعوا كلهم ولم متل ما كانوا وكل اهل البلد المسحورة الحدادين
التجارين وكل واحد في صناعته. بعددين مسك القطنه نتفها
وراحوا كلهم لعند ابوهم. حسن احكى قصته لابوه. ابوه
حظه عنده واخوته سكنهم في غير بلد.

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هاده حكايتي حكيتهها وفي عبك خبيتهها.

*kān fī sultān zandū arbazīn šubī. šāfū kill ūlād il-wizor
tejawwezū u-kill ūlād il-akābir fī šuhar šazbān. bazdēn il-kebīr
'āl laḥūtū tazū naḥna ḥotta naḥred lēš abūna ma biḥjawwizna.
ḥollū' naḥna mnīlbis killna aḥmar u-mnū'sud fī ūwōdna. limma
byijī abūna byiselna lēš zablānīn. min'illū kill ūlād il-akābir
tejawwezū ū-naḥna ūlād is-sultān ma biḥjawwizna. ija abūhum 5
min zašiyi. se'el fēn il-ūlād. il-zabīd 'ālālū hinni lābsīn
aḥmar zalāmīt il-ḡuḍb. fāt la-zōnd il-kebīr. 'ollū mālak
y'ibnī ḡuḍbān. 'ollū ana šār zomrī ḥpmsīn sinī ū-ma jaw-
wezni. 'ollū tikram y'ibnī bes hōn ma fī bindt mlūk zala 'odd-
kum. il-kill 'ālū naḥna ma biddna bindt mlūk biddna arbazīn 10
bint min fōrd imm wāb. 'āl mliḥ. jābū arbazīn boḡl ḥm-
melūhum min ḥpfi'f il-ḥmmel ū-ḡālī it-temen. šārū yimšū yimšū
ḥotta wuṣlū la-ḥadd muḡāra. šār il-lēl. nāmū hōnīk. tānī
yōm 'amū ḥotta yirāḥū zala 's-sēd. ḥollū iz-zḡīr ḥotta yasmil
il-ākl. biddū yišazzōl nār. ma kān zandū šahḥaita. rāḥ šār 15
yimšū ḥotta wuṣil la-ḥadd tḡwīni zand il-muḡarib. ṭuliz zalēha
ū-nizil. šāf sillum. ṭuliz zala is-sillum šāf zabd ḥāmil sēf
ū-tāliz y'itūl bināt is-sultān. 'ptelū. bazdēn šāf it-tānī. 'ptelū
la-ḥadd il-zašrīn. bazdēn fāt la-jūwa. šāf bint melik nāyimi
fī tḡḥt mitl il-'mmvr. bazdēn fāt lāda it-tāngi la-ḥadd tisaz 20
ū-tlātīn. fī kill ūda kān fī bint. fī ādīt il-arbazīn fetteš ma
šāf ḥadan. 'āl aḥūtī lw'ētūlum zarāyis bes ana la'. šār yifet-
tiš fī'l-āda. šāf srīr fī's-sv'f. nezzelū šāf šubīyi ḥelwi aktar
min il-kill ū-šazrha muḡpīṭi wijha. fep'ū ū-tarakha ū-rāḥ.
ija abūhum šāf il-zabīd me'tūlīn ū-mōrmīyīn. se'el il-ḥidem 25
min zamel hel-mazrāf mazī ḥotta aṣṭīh illi bīrīd. kān is-šubī
rāḥ la-zōnd aḥūtū ū-ma ḥpbbherhum. il-melik bazat mnādī
yinādī ū-bīdū mandil. awel yōm ū-tānī yōm ū-tālīt yōm šāfū
ibn is-sultān. 'ollū aṣṭīnī il-mandil. zaṭāḥ yāḥ. rāḥ la-zōnd*

il-melik ū-ḥobberū. 'ollū šā bitríd aštík. 'ollū ma bríd šī bes 30
naḥn ūlād sultān il-ḥlānī ū-naḥn arbašīn wāḥad min furd imm
wāb. biddna arbašīn zarūs min furd imm wāb. 'ollū ē tik-
ramū. bazat wera aḥūtū. ijū ū-šāfū zarāyishum. limma
šāfū iz-zgīri azraf min il-kill nḥasadū ū-šārū biddhum yi'tulū
aḥūhum. rāḥū la-zōnd is-sultān ū-'ālālū biḥais in iz-zgīri 35
azraf min il-kill lāzim tuṭlub mḥarḥa ḡālī. 'ollhum šā buṭlub.
'ālālū fī zand il-ḡāl lḥāf kwaiyis ketir min ḥarir ū-kebīr ketir
wiza leffētū bišir zgīr. rāḥ 'ollū ana ma baštik bintī ḥotta tjiblī
lḥāf il-ḡāl. 'ollū ḥasan ṭaiyib. rāḥ lemm brāḡit ketir ū-ṭoliz
zala swḥ il-ḡāl. feḥtū ū-rōma il-brāḡit zala 'l-ḡāl wil-ḡālī. 40
bazdēn il-ḡāl 'al lil-ḡālī ḥoṭṭī il-lḥāf borra ḥotta yiṭirū
il-brāḡit. bazdēn ḥoṭṭitū borra. ija ḥasan vḥvdū. fī bēn bēt
il-ḡāl wid-derb ḥajar meshūr. il-ḡāl šāf ḥasan āḥid il-
lḥāf. bazdēn il-ḡāl šār yi'llū dahlak yā ḥasan vlla yiḥvl-
lik yā ḥasan uṭlub mitl ma bitríd baštik. ma redd ḥasan. 45
vḥvd il-lḥāf ū-rāḥ la-zōnd is-sultān. 'ollū ḥollō' biddī 'l-
zarūs. 'ollū tikram. ijū aḥūtū 'ālālū bazd zandū ḥšān
mā fī mitlū. ija is-sultān 'ollū bazd biddī ḥšān il-ḡāl. 'ollū
ṭaiyib ḥeš-šē ma ḥū minnak bes min aḥūtū. rāḥ li-bēt
il-ḡāl. teḥvḥba taḥt bōṭn il-ḥšān. kān il-ḥšān marbūt 50
bi-sebaz rezzāt. 'vbaḥ awwel rezzi. ṣḥel il-ḥšān. 'ollha il-ḡāl
lil-ḡālī 'amī šāfī min zammāl yisru' il-ḥšān. 'ālittlū min byis-
terjī yisru' il-ḥšān. bazdēn ḥasan 'vbaḥ it-tānyi. ṣḥel il-ḥšān
kemān aktar min il-awwel. 'am il-ḡāl ḥotta yišāf min zammāl
yisru' il-ḥšān. fetteš lō'a ḥasan taḥt bōṭn il-ḥšān. 'ollū ḥā 55
zali't. vḥvdū ū-rōbbvṭū ū-rāḥ ḥotta yazzim kill il-ḡūlān.
'ollha li-martū zōjinnī ketir. bazdēn šārit tazjun. 'ollha ḥasan
fikkilī idī ḥotta özjun mōtrvḥik. fekkittlū idū. bazdēn 'ollha
ma finī özjun bīd wāḥdi fikkilī it-tānyi bözjun aḥsan. fekkittlū
id it-tānyi. fekk ijrēḥ 'vtelha ū-ṭvbaḥḥa ū-ḥoṭṭ is-sufra. vḥvd 60
il-ḥšān ū-rāḥ. wuṣil la-zōnd is-sultān. 'ollū yā sultān iz-zemān
iza kān bazd btuṭlub šī bi'tlak ū-bi'tul aḥūtū. 'ollū la' ḥud
zarūstak. ḥōmmalū killhum rāḥū ū-hinni rāyihīn 'ālālhum il-
mkārīyi la timru' ū min het-ṭvri'. jaiyirha lēš hōnīk kill āhel 65
il-belvd meshūrīn šārū ḥajār sād. bazdēn aḥūtū 'alū bes merrī'ū
ḥasan min hōnīk ū-martū btib'a mazna. il-mkārīyi zamelū
ḡolat mōrrv'āhum min il-medīni il-meshūra. šāfhum il-yahādī
illī byishar istaḥla is-sitt ḥisn. saḥerhum killhum min zadāḥa.
vḥvdha zarūs ilū. bazdēn ma zareṣit jōzha ṭaiyib ū-la ḥāwi

zaref innha hi taiyibi. bazden kân jôzha fi bistân. tollaz šâf 70
sitt hisn fi š-šibbâk. bazat maz il-zabûd 'ollha ana taiyib bes
isele il-yahûdi fên râhû hotta tib'i titselli enti wiyâha fi'n-nwâr.
min zašiyi ija il-yahûdi šârit l'illû dahlak 'illi wên râhak hotta
itsella ana wiyâha fi'n-nwâr. 'ollha fi sukret il-bâb. hōttit 75
teškîl zala'l-bâb û-zamelit innha sammâl tâhkî mazha. ija zašiyi
il-yahûdi šâfha mšekkili il-bâb. 'ollha šû enti mejnâni. 'âlittû
dahlak wên râhak. 'ollha fi'l-mikinsi. šârit tidhak zalêh hotta
yihummin innha bihhebbû. tâlit yôm 'âlittû dahlak 'illi wên
râhak. 'ollha râhî bi-zölbi mahtâti bijor gvozâli zarja jûwât 80
'uṭni. 'âlittû kif biddi azmil hotta jibha. 'ollha bi-tlât šazrât
min dn'nî. vḥvdi it-tlât šazrât û-tânî yôm zatyithum li-jôzha.
ḥwv' awwel šazra ija mârid 'ollû šû bitrid. 'ollû biddak tâhûdnî
li-motroḥ il-flânî. vḥvdû. šâf gvozâli zarja. 'awweshâ û-šâl 85
rijelha šâf fiha zölbi. fetah il-zölbi šâf fiha 'uṭni. il-yahûdi
'ollha li-sitt hisn aḥ ana râh emât. ḥasan ḥwv' šazra tânyi ija
mârid. 'ollû šû bitrid. 'ollû biddi triddnî lil-belod illi fiha
il-yahûdi. hōttû zala ketâfû û-târ li-belod il-yahûdi. šâl il-
'uṭni û-šâr y'iṭlû lil-yahûdi šûf râhak mazî. fikk is-siḥwv zan 90
aḥûti au râhak mazî. vḥvd mai û-reššha. rijazû killhum zilm
mitt ma kânû û-kill âhel il-belod il-meshûra il-ḥaddâdin in-
nejjârîn û-kill wâḥad fi špnâstû. bazden misik il-'uṭni nettefha
û-râhû killhum la-zönd abûhum. ḥasan âḥka 'isṣtû labâh.
abâh hōttû zandû wahûtû sekkenhum fi gér belod.

95

hêdi ḥakâyeti ḥakêtha

û-fi zabbak ḥwvêtha.

There was a sultan who had forty boys. They saw all the sons of the vizirs and the sons of the nobles married in the month of Šazbân. Then the eldest son said to his brothers, "Come, let us isolate ourselves, because our father has not married us. Now we shall all dress in red and shall sit in our rooms. When our father comes and asks us why we are angry, we shall say to him, 'All the sons of the nobles have been married; and you will not marry us, who are the sons of the sultan.'" In the evening their father came. He asked, "Where are the boys?" The slaves said to him, "They are dressed in red as a sign of anger." He went to the eldest and said to him, "What is the matter with you, oh my son, that you are angry?" He replied, "I am now fifty years old, and you have not married me." He said to him, "Willingly (would

I marry you), oh my son, but here there are no kings' daughters fit for you." All of them said, "We do not wish kings' daughters; we wish forty girls born of the same mother and father." He said, "Good."

They brought forty mules and loaded them with light burdens, but of great value. They set out, and kept on until they reached a cave. Night came. They slept there. The next day they rose to go on a hunt. They left the youngest one to make the food. He wished to kindle a fire. Having no matches, 15 he began to walk, until at sunset he arrived at a wall. He climbed up on it, and then descended. He saw a ladder. He mounted the ladder, and saw a slave carrying a sword, going up to kill the daughters of the sultan. He killed him. Then he saw a second. He killed him, (and continued killing others) to (the number of) twenty. Then he entered the interior. He saw a king's daughter like the moon, sleeping in a bed. Then he entered a second room, and (continued) 20 until (he had entered) thirty-nine. In every room there was a maiden. In the room of the fortieth, he searched, but did not see anyone. He said, "I have found brides for my brothers, but none for myself." He began to search in the room. He saw a cradle in the ceiling. He lowered it, and saw a girl the most beautiful of all, with her hair covering her face. He parted it, and then left her and went away.

The father of the maidens came and saw the slaves all lying dead. He asked the servants, "Who did this favor for 25 me, that I may give him whatever he wishes?" The boy had gone to his brothers, and had not told them anything. The king sent a herald to make a proclamation; and in his hand he had a veil. He went the first day and the second day, and the third day the son of the sultan saw him. He said to him, "Give me the veil." He gave it to him. The son of the sultan went to the king and told him (what he had done). The king said to him, "What do you wish that I should give you?" 30 He replied, "I do not wish anything; but we are the sons of the Sultan So-and-so, and we are forty, born of the same mother and father. We want forty brides born of the same mother and father." He answered, "Welcome." The boy sent for his brothers. They came, and saw their brides. When they saw that the youngest was the most beautiful of all, they were envious and wished to kill their brother.

They went to the sultan and said to him, "Because the 35 youngest maiden is the most beautiful of all, you should ask a rich dowry for her." He said to them, "What shall I ask?" They said to him, "The ogre has a bed-cover, which is very fine, made of silk, and very large, and if you fold it, it will become small." The sultan went and said to the boy, "I will not give you my daughter until you bring me the ogre's bed-cover." Hasan said to him, "Good."

He went and gathered many fleas, and ascended to the roof of the ogre's house. He made a hole in it, and threw the 40 fleas on the ogre and the ogress. Then the ogre said to the ogress, "Put the bed-cover outside, so that the fleas may fly away." Then she put it outside. Hasan came and took it. Between the ogre's house and the road, there was an enchanted rock. The ogre saw Hasan taking the bed-cover. Then the ogre said to him, "I beg you, oh Hasan, God keep you, oh Hasan, ask what you wish and I will give it to you." Hasan 45 did not answer. He took the bed-cover and went to the sultan. He said to him, "Now I wish the bride." He replied, "Welcome."

Hasan's brothers came and said to the sultan, "The ogre still has a horse which has no equal." The sultan came and said to Hasan, "I wish also the ogre's horse." He replied, "Good. This affair is not your doing, but the doing of my brothers." He went to the ogre's house. He hid under the belly of the horse. The horse was fastened by seven staples. 50 He drew out the first staple. The horse neighed. The ogre said to the ogress, "Get up, see who is stealing the horse." She said to him, "Who will dare to steal the horse?" Then Hasan pulled out the second staple. The horse neighed a second time, louder than the first. The ogre got up to see who was stealing the horse. He searched and found Hasan under the 55 horse's belly. He said to him, "Ah, you have been caught." He took him, tied him, and went to summon all the ogres. He said to his wife, "Knead a great deal of dough." Then she began to knead the dough. Hasan said to her, "Free my hand, so that I may knead in your place." She freed his hand. Then he said to her, "I cannot knead with one hand; free the other for me, and I shall knead better." She freed for him his other hand. He freed his feet and killed her, cooked her, 60

and spread the table. He took the horse and departed. He came to the sultan and said to him, "Oh Sultan of the Age, if you again ask anything, I shall kill you, and shall kill my brothers." He replied, "No, take your bride."

All of them loaded (the mules) and departed; as they were going, the muleteers said to them, "Do not pass by this road; change it, because over there all the people of the town are 65 enchanted, and became black stones." Then his brothers said, "Make Hasan pass by that road, and let his wife remain with us." The muleteers made a mistake, and caused them to pass by the enchanted city.

The Jew who performed the enchantment saw them, and fell in love with Princess Hisn. He enchanted all of them except her, whom he took as his bride. She did not know that her husband was alive and he did not know that she was alive. 70 Afterward, her husband was in the garden. He looked and saw Princess Hisn in the window. He sent (a message) by the slaves, and said to her, "I am alive; but ask the Jew where is his soul, that you and it may be company for each other during the day."

In the evening the Jew came. She said to him, "I beg of you, tell me where your soul is, so that I and it may be company for each other during the day." He said to her, "In the wooden lock of the door." She put a bunch of flowers on 75 the door, and began to act as though she were talking with it. The Jew came in the evening, and saw the door decorated. He said to her, "What! Are you crazy?" She said to him, "I beg of you, where is your soul?" He said to her, "In the broom." She began to smile (lit. laugh) at him, so that he would think that she loved him. The third day she said to him, "I beg of you, tell me where your soul is." He said to her, "My soul is inside of some cotton in a little box in the foot of 80 a lame gazelle." She said to him, "What shall I do to get it?" He replied, "By means of three hairs from my beard." She took the three hairs, and the next day gave them to her husband. He burned the first hair. A giant appeared, who said to him, "What do you wish?" He said to him, "You must take me to such-and-such a place." He took him. He saw a lame gazelle. He shot her, and removed her foot, and saw in it 85 a little box. He opened the little box and saw in it some cotton.

The Jew said to his wife, "Ah, I am going to die." Hasan burned the second hair. A giant appeared. He said to Hasan, "What do you wish?" He said to him, "I wish you to take me back to the town in which the Jew is." He put him on his shoulders and flew to the town of the Jew. Hasan took out the cotton, and said to the Jew, "See, I have your soul. 90 Remove the enchantment from my brothers, or your soul (will remain) with me." The Jew took water and sprinkled it. All of them returned (to the forms of) men, as they were; and all the people of the enchanted town: the blacksmiths and the carpenters, and everyone (returned) to his trade. Then Hasan took the cotton and pulled it to pieces; and all the brothers departed to their father. Hasan told his story to his father. His father kept Hasan with him, and made his brothers live in another town.

95

This is my tale, I have told it;
And you in your breast did enfold it.

The Modern Pronunciation of Coptic in the Mass.—By J.
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THE name Copt ($\rho\upsilon\pi\tau\iota\omicron\varsigma$ = *Alyprios*, Arabic *Qibt*, pl. *Aqbât*, vulgar *Qūbât*) is restricted at the present day to the Eutychian or Monophysite sect which for centuries has formed the national Christian Church of Egypt. This population, which numbers approximately five hundred thousand, represents the most direct descendants of the ancient Egyptians, because for religious reasons the Copts have practically abstained from intermarriage with all alien elements. There is no ground whatever for the belief that the ancestors of these people were foreign immigrants who embraced Christianity after the Mohammedan conquest of Egypt in 640 A. D. At present the Copts are found in the greatest numbers in the towns of Negâdeh, Luxor, Esneh, Dendera, Girgeh, Tan̄ta, Assiūt and Akhmîm, where they are nearly all engaged in commerce of every description. In fact, they may be said to resemble in this respect the Armenians of Turkey and the Jewish communities of other lands.

The Coptic language has been dead as a spoken idiom since the end of the seventeenth century A. D. About 1680 A. D. the Dutch traveller Van Sleb mentioned as an extraordinary fact that he had met an aged man who was still able to speak Coptic. The language must have perished as a vernacular, no doubt dying out very gradually, between the fifteenth and the seventeenth Christian centuries, because the Arabic historian Maqrîzî remarked in the fifteenth century that the Coptic women and children of Upper Egypt in his time spoke Coptic almost exclusively, although they also knew Greek perfectly. There can be no doubt, however, that Coptic had begun to take a secondary place even before the time of Maqrîzî, for, as early as 1393, Coptic manuscripts had marginal notes in Arabic, which seems to show that the latter language, even at that period, was recognized as the dominant idiom and had come into very general use.

Although the chief ancient dialects of Coptic were five in number, we have to reckon in the present treatise only with

two, viz. the Sahidic and the Boheiric. The Upper Egyptian linguistic variations all succumbed before the powerful influence of the Sahidic idiom, which was at first spoken near Thebes and eventually was used as a vernacular from Minyeh to the Nubian border. In the same way the Boheiric, which was originally the language of the Western Delta, i. e. of Alexandria and its environs, soon became the tongue of all Lower Egypt. This dialect eventually displaced even its powerful rival, the Sahidic, and it remains to-day, all over Egypt, the idiom of the official church service-books, gospels, etc. The student of modern Coptic pronunciation, therefore, has to deal with Boheiric, but often only orthographically, for, as will be shown in the following article, the local peculiarities of utterance have by no means died out.

In this connection should be mentioned the truly excellent work of my friend, Mr. Claudius Labib, professor in the Orthodox Patriarchal School in Cairo, who is an enthusiast in Coptic studies. He has actually succeeded in teaching a considerable number of young people of both sexes to use the Boheiric Coptic as a school vernacular, i. e., to understand lectures delivered in it by himself and others, especially Wahby Bey, the head-master of the school; and has enabled his pupils to converse with ease in Coptic on all ordinary subjects. Labib has accomplished this very largely by the establishment of a Coptic press, whence he has issued a number of text-books, the most important of which are his Coptic-Arabic dictionary¹ (the third volume is now in preparation), and a series of primers to teach the Arabic-speaking student to express himself in Coptic. Besides these, he is at present engaged in issuing a Coptic edition of the gospels as they are read in the churches. Since the great majority of modern Coptic priests are in no sense scholars and do not even make a pretence of mastering their religious language grammatically, but are content to read the mass and gospels ceremonially in a parrot-like fashion assisted by a parallel Arabic translation, the importance of Labib's efforts at education in this direction can hardly be overestimated. He cannot of course succeed, as he fondly hopes to do, in reviving a language which has been dead for centuries, any more than the enthusiastic Cornishmen who have just founded a society in England for the

¹ *Dictionnaire Copte-Arabe par C. H. Labib*; two vols. Coptic-Arabic, Cairo, 1216, Year of the Martyrs.

revival of their ancient national tongue can ever have success. Labib's work, however, can, and no doubt will, stimulate among his somewhat lethargic co-religionists, priests and laymen, a desire to obtain a real knowledge of the literature of their ancient tongue. The present Orthodox Patriarch, Cyril the Fifth, himself an excellent Coptic scholar and a most enlightened man, is doing all in his power to further the study of Coptic in every school in Egypt under the *aegis* of his church.

Hitherto it has been customary to regard the modern pronunciation of Coptic in the church services as being merely a slovenly corruption of the original utterances of the language, and consequently as being of little or no importance from a phonetic point of view. No idea could be more erroneous. In spite of the ignorance of the priesthood, they have for ceremonial reasons been at great pains to hand down the traditionally correct pronunciation of their religious language. Indeed, so different to the intonation of Arabic is the tone of the Coptic as uttered by the priests of to-day that no one can reasonably assert that Arabic has had any influence on the pronunciation of the church language. In short, we still have in the conventional utterances of the mass what seems to be a genuine echo of how the ancient language must have sounded both in Upper and in Lower Egypt; and this, too, in spite of the fact that the idiom of the church is orthographically Boheiric. There can be no doubt that in Upper Egypt the Boheiric is still uttered as if it were Sahidic, i. e. in accordance with the original Sahidic vocalization.

The following table of the various pronunciations of the names of the letters of the alphabet¹ will serve partially to illustrate this undoubted fact.

	<i>Cairo.</i> ²	<i>Assiût.</i>	<i>Abydos.</i>	<i>Luxor.</i>	<i>Assuân.</i>
A	Álfâ	Álfâ	Álfâ	Álfâ	Álfâ
B	Wídâ	Wídâ	Wíttâ	Wídâ	Vídâ
Γ	Gämmä	Gämmä	Gämmä	Gémmä	Gämmä

¹ For a similar table of the pronunciations of the character-names in Upper Egypt only, see de Rochemonteix, *La Prononciation du Copte dans la Haute Égypte, Mémoires de la Société linguistique de Paris*, vii. pp. 245-276.

² The Cairo pronunciations here given were taken orally from Labib. I could find no equivalents for many of the pronunciations given in Steindorff's *Koptische Grammatik*.

Δ	Déltā	Déltā	Dáldā		Dáldā
Ε	Éī	Éīyě	Éīyě	Éīyě	Éīyě
È	Sá	Sô	Sô	Sô	Sô
Ζ	Zítā	Sítā	Dádi	Zádi	Zádā
Η	Ítā	Hídā	Hádi	Hádā	Hádā
Θ	Thítā	Tídā	Táttī	Téttā	Títā
Ι	Iótā				Iódā
Κ	Káppā	Káppā	Kábbā	Kábbā	Kábbā
Λ	Lólā		Láŭla	Láŭla	Lôla
Μ	Mī	Mī	Méī	Mī	Mī
Ν	Nī	Nī	Néī	Nī	Nī
Ξ	Īksí	(Labib gives Äksí for all Upper Egypt)			
Ο	Ō				Ōŭ
Π	Pī (bī)				Vī
Ρ	Rū		Rōŭ		Rōŭ
Σ	Símā	Símā	Sámmī	Sémmā	Sámmā
Τ	Tav				Dá'u
Υ	Īpsīlōn				Hē
Φ	Vī	Fīī	Fīī	Fīī	Fīī
Χ	Kī	Kī	Kēī	Kī	Kī
Ψ	Ēpsí	Äpsí	Äpsí	Äpsí	Äpsí
Ω	{ Ō (like Eng. aw)	For Upper Egypt au and o			Ō
Ϙ	Šái	For Upper Egypt šéī and šái			Šái
ϙ	Fāī	Fāī	Fāī	Fāī	Fāī
ϒ	Hāī	Hē	Hē	Hē	Hēī
ϛ	Hōrī				Hōrī
Ϝ	Gānga	Gándyē	Dyándyi	Dyéndya	Dyándya
ϝ	{ Ēgtyímā or Ēgšímā	Šímā	Šímā (Hímā)		Šímā
Ϟ	Dī (Dídī)	Dī	Dēī	Dī	Dī

As will be seen from the above comparison, some latitude exists within the limits of the Sahidic district; a latitude which probably must not be set down to individual carelessness, but may perhaps be regarded as a relic of early dialectic variation, due, possibly, to incomplete assimilation to Sahidic of the primitive local idioms, or to differentiation of the Sahidic itself. Labib informs me that certain similar variations are noticeable in the Delta. The modern pronunciation peculiar to the Fayyûm Oasis also differs from the Cairo style. Indeed, one has only to examine the speech of the Moslem fellâhîn within the borders of Upper Egypt alone, to understand that linguistic variation is a characteristic of the Nile life. Nor is the explanation of this phenomenon far to seek. The villages of the Nile have been until quite recently absolutely separated one from the other; the only means of communication having been the river-highway, chiefly used by the professional boatmen. The average fellâh was, and, to a great extent, still is, chained to the soil, enjoying little or no intercourse with his brethren of even the nearest settlements. What more natural state of affairs then than the dialectic differentiation which exists very noticeably to-day in the Nile-land? The local conditions, which after all have changed very slightly in the course of centuries, were bound to produce the greatest variation, first in the early language, and subsequently in the idiom of the Arabian conquerors, which slowly but surely supplanted the native speech, but which, no doubt, at once took on just such differentiations as had characterised the earlier Coptic.

The following examples of differences in the modern pronunciation of the Boheiric Church-Coptic were collected by me at Cairo, the present centre of the Delta vocalization, and at Assuân, the southernmost town of the Şa'îd (Sahîd), or Upper Egypt, respectively. I have thought it best to analyze specimens of current texts, rather than to present comparisons of isolated words. The Assuân text was cantillated by a priest into a phonograph.

Gospel of St. John, chapter first:

*Text.*¹ **ḤEN ṬARCHĪ NE ĒPSĀŽĪ PĒ ŪŌḤ PĪSĀŽĪ NĀFKĪ**
*Cairo.*² Ḥēn ētārchī nē ēpsāžī pē ūōḥ pīsāžī nāfkī
Assuān. Ḥān diārchī mān bīsāgī bā wāḥ bīsāgī nāfkā
ḤATEN Φ† ΟΥΟΖ ΝΕ ΟΥΝΟΥ† ΠΕ ΠΙΧΑΚΙ. ΦΑΙ
ḥātēn Ēvnōūdi ūōḥ nē Ūnōūdi pē pīsāžī. Vāi
ḥātān Ēvnō^udi ō^uāḥ nā Ō^unāldi bā bīsāgī. Vāi
ΕΝΑΡΧΗ ΙΧΕΝ ΖΗ ḤΑΤΑΝ Φ† ΖΩΒ ΝΙΒΕΝ ΑΥΩΠΙ
ēnāfkī īsžēn hī ḥātēn Ēvnōūdi hōv nīvēn āvšōpī
ēnāfkā īsgēn hā ḥātān Ēvnō^udi hōv nīwān āūsōbī
ΕΒΟΛΖΙΤΟΤ† ΟΥΟΖ ΑΤΘΝΟΥ† ΝΠΕ ΖΛΙ ΩΠΙ ΕΒΟΛ ḤΕΝ
ēvōlhītōtf ūōḥ ātcēnūf ēmpē ēḥlī šōpī ēvōl ḥēn
āwōlhītōtf ō^uāḥ ātsānāyāf ēmbā āḥlī šōbī āwōl ḥēn
ΦΗΕΤΑ† ΩΠΙ. ΝΕ ΠΩΝḤ ΠΕ ΕΤΕ ΝḤΗΤ† ΟΥΟΖ ΠΩΝḤ
vīētāf šōpī. Nē ēpōnh pē ētē ēnhīt† ūōḥ ēpōnh
vīātā^f šōbī. Nā ūōnh bēdā bā nīḥādāf ō^uāḥ ēndē
ΝΕ ΦΟΥΩΙΝΙ ΝΝΙΡΩΜΙ ΠΕ. ΟΥΟΖ ΠΟΥΩΙΝΙ ΑΦΕΡΟΥΩΙΝΙ
nē ēvūōinī ēnnīrōmī pē. Ūōḥ pīūōinī āfērūōinī
ōnhī vīūwāⁱnī ēnnīrōmī bā. Ō^uāḥ bāūwāⁱnī (wān) āfūōinī
ḤΕΝ ΠΙΧΑΚΙ ΟΥΟΖ ΝΠΕ ΠΙΧΑΚΙ ΩΤΑΖΟ†.
ḥēn pīkākī ūōḥ ēmpē pīkākī ēštāhōf.
ḥēn bīkākī ō^uāḥ ēmbā pīkākī štā^uhōf.

¹ Standard text of the Coptic Gospels published by Labib and recognized by the Patriarch.

² The following points should be observed in pronouncing the Coptic transliterations herein given: *ā* = Eng. *a* in 'hat'; *ā* = Eng. *a* in 'father'; *ē* = Eng. *e* in 'met'; *ē* = German *ē* in *geh*; *ī* = Eng. *i* in 'pin'; *ī* = Eng. *i* in 'machine'; *ō* = Germ. *o* in 'voll'; *ō* = Eng. *o* in 'bone'; *ō* = Eng. *aw* in 'awful'; *ū* = Eng. *oo* in 'fool.' Of the consonants, *č* = *ch* in 'church'; *ch* = German *ch* in *ich*; *ḏ* = *th* in 'this'; *g* = always *g* in 'go'; *ḡ* = Arabic غ; *h* = *h* in 'have'; *ḥ* = Arabic medial ح; *ḥ* = German *ch* in 'ach' (to be distinguished from *ch*, the sound in *ich*; *š* = Eng. *sh*; *ṭ* = Arabic ط; *th* is always hard, as in 'thin'; *z* = French *j*. All other consonants are pronounced practically as in English. *L* has the light sound, never the thick palatal sound of Polish barred *ł*. *R* is a gentle trill, rather than the rough Italian trill. Final *r* in Arabic is almost *rs*, e. g. *kebir* 'big.'

Extract from Steindorff's *Koptische Grammatik*, p. 1*:

Text. ΑΥΧΟΟC ΕΤΒΕ ΑΠΑ ΖΩΡ ΧΕ ΜΠΕΡΧΙ-ΒΟΛ
Cairo. Ävgós étvë Ápâ Hör žë mpěfží ëgčól
Assuán. Âûgôs âtŵä Âbâ Hör gë mbäfgí šöl

ΕΝΕΖ ΟΥΔΕ ΜΠΕΡΩΡΚ ΟΥΔΕ ΜΠΕΡCΑΖΟΥ ΟΥΔΕ
 enéh ûdë mpěfôrk ûdë mpěfsáhú ûdë
 anáh ûdä mbäfôrk ûdä mbäfsáhú ädä

ΜΠΕΡΩΧΕ ΧΩΡΙC ΑΝΑΓΚΗ.
 mpěfsážë hôrís änängkí.
 mbäfságë hôrís änägkí.

From a careful examination of the above specimens of modern Coptic pronunciation, and from the study of further data supplied by Labib and other Coptic experts, the following phonetic laws seem patent.

A. The Vowels.

The vowels play a most important rôle in Coptic phonetics, as they must have done also in the ancient Egyptian. In fact, there can be little doubt that their original pronunciation in Coptic has had an important effect on the modern Egyptian Arabic vernacular, which differs so considerably from the Arabic idioms of other lands. It has been pointed out by Prätorius, among others, that the system of additional vowels which prevails to-day in the Egyptian Arabic is the result of Coptic influence. There is, indeed, every evidence to show that this is the case, although Prätorius¹ does not state the probable reason for it. It is not because Coptic ever had such a system of *purely phonetic* intercalary vocalization, as one might gather from his statements, but because the Coptic idiom was extremely rich in vowels,² particularly in final vowels, which gave the tendency to the subsequent

¹ ZDMG. lv. p. 146. For the intercalary vowels in **Egyptian Arabic**, cf. Spitta, *Grammatik des Vulgararabischen*, p. 21; Vollers, *Grammar of Modern Arabic*, § 20.

² Some Arabic dialects, for example the Moroccan, are vowel-poor, but others, again, have intermediate vowels, like the Egyptian. There can be no doubt, however, that intercalary vowels are more prominent in Egyptian than in any other Arabic idiom.

Arabic-speaking Egyptians to insert, without reference to grammar, a helping, or furtive, vowel in their present vernacular, whenever a combination of too many consonants should occur. This peculiarity is seen in such Arabic phrases as the following: *bēss' lī* 'it is enough for me'; *ḥarg' niswān* 'ladies' shawls'; *šugl' mīn dī* 'whose work is this?', etc.

1. Long and short **Δ** are represented in both Boheiric and Sahidic by *ā* and *a*, respectively; thus **CAXI** = B. *sāzī*, S. *sāqī* 'word'; **αρχη** = B. and S. *ārchī* (Greek) 'beginning.' The diphthong **ΔΥ** = *av* in B. (cf. Mod. Gk. *av* = *af*) and *āu* in S.; e. g. **ΔΥΩΠΙ** = B. *avšōpī*, S. *āušōbī* 'they have been.' It should be noted, moreover, that **ΔΔ** was used according to Stern¹ to represent Arabic ع in the words **ΔΔΑΔΔΑΡΟΤ** العنبروت 'a sort of gum'; **ΔΔΜΟΥCΑΔΤ** البصق 'sublimate.' The ع is rapidly disappearing in the present Egyptian Arabic, especially in Upper Egypt, and it may be expected that in the course of a century it will have vanished altogether. In Stern's document **Δ** appears frequently as the equivalent of the Arabic vowel *e* in the article, i. e. **Δλ** = **إل** *el*.

2. **Ε**, which = Boheiric *ē*, appears generally in Sahidic as *ā*; thus, **ΒΕΝ** = B. *hēn*, S. *hān*; **ΕΤΒΕ** = *ētvē*, S. *ātvcā*, etc. It should be observed that **Ν** appears in B. as *ēn*, but in S. as *nī*; cf. **ΝΒΗΤΓ** = B. *ēnhūt*, S. *nīhādāf* 'in it.' When, however, it is followed by a second *n*, this is not the case; e. g. **ΝΝΙΡΩΜΙ** = B. and S. *ēnnīrōmī*. In the same way **Μ** = *ēm* in both pronunciations, **ΜΠΕ** = B. *ēmpē*, S. *ēmbā*. It is curious to note that **ΕΡΤΩΒ**, the measure of quantity, has become *ārdēb* in the Arabic vernacular of Egypt. The combination **ΠΕ ΕΤΕ** = B. *pē ētē* becomes by elision *bēdā* in Sahidic. In B. the diphthong **ΕΥ** is invariably pronounced *ev*, following the analogy of the

¹ Stern, *Ztschr. d. ägyptischen Sprache*, xxiii. (1885, pp. 104-120), has published a highly interesting fragment of a Coptic treatise on alchemy, in which many Arabic terms denoting metals and chemicals are transliterated in Coptic characters, showing the pronunciation of Arabic in Upper Egypt at quite an early date (not fixed). It is, however, according to Stern, the oldest exact transcription of Semitic sounds.

Neo-Hellenic, whereas it still retains in S. its probable original force *ēu*, pronounced as a true diphthong. A relic of this usage is still seen in the Egyptian Arabic word شونة *šūnē* 'a barn, store-house', from which we find the denominative stem *šauwīn* 'to store up.' According to Stern, *op. cit.*, the *e*-vowel appears for Arabic Alif in the word ΧΕΝΟΥΝ 'brazier' = كانون. This of course represents the flat pronunciation of the Alif, *ā*, so common in modern Syria and Egypt.

3. The vowel **Η** differs strangely in Northern and Southern Egypt. The Upper Egyptian vocalization gives it the value *ā* in all native words; thus, ΝΑΡΧΗ = B. *nāfkī*, S. *nāfkā* 'it was'; ΝΗΤΗ = B. *nhītf*, S. *nīhādāf* 'in it', etc., but retains the *i*-value in the Greek ΑΝΑΡΚΗ = S. *ānāgkī* (B. *ānāngkī*). The diphthong ΗΥ is pronounced *iv* in Lower Egypt and *āi*, like ΑΥ, in Upper Egypt. The vowel **Η** is found in Stern, *op. cit.*, representing the Arabic *ī*-vowel; cf. **ΑΡΣΕΝΗΣ** = الزرنج 'arsenic.' The modern Egyptian Arabic word *merisi* 'south-wind' shows the common Boheiric pronunciation.

4. The vowel **Ι** is usually pronounced in both sections as *ī* and *ĭ*. I find only the variation ΠΙΟΥΩΙΝΙ = B. *pīuōīnī*, S. *bāuōāīnī*, which difference is probably due more to the vagary of the Assuān cantillator than to actual vocalic differentiation.

5. The vowel **Ο**, long and short, appears in three forms, viz. as *ō* (= Eng. *aw*), *ō*, and *ö*, in both dialects; cf. **Φ†**¹ = B. *Ĕvnō"di*, S. *Vnō"di* 'God'; **ΩΠΙ** = B. *šōpī*, S. *šōbī* 'to be'; **ΕΒΟΛ** = B. *ēvöl*, S. *āvöl*, 'out of.' It is curious that Coptic **ΩONT** appears in modern Egyptian Arabic as *šant* 'acacia.' The diphthong **ΟΥ** is pronounced in Lower Egypt *ū* (as **ΟΥΟΖ** = *ūōh* 'and') except in a few words, as *Ĕvnō"di*, S. *Ĕvnō"di* 'God', but generally in S. *ō"*, as *ō"dh* 'and.' Short *ö* also seems to appear in S. as *ā* in *ō"dh* 'and', but this may be a freak due to cantillation. The Sahidic pronunciation *wāiḥ* for this word undoubtedly arises from musical causes. It is interesting to observe that **ΜΟΝΗ** 'harbour' has become *Minye* (place-name)

¹ Abbreviation for **ΦΝΟΥ†**.

in Arabic, exhibiting practically an *umlaut*. The word **ΝΟΘ** 'greatness, size,' has become *nūṣ* in Egyptian Arabic; cf. *kēbīr zē ʔn-nūṣ* 'big as a monster.' This is a common expression. The word means to the modern Egyptian some sort of a great animal inhabiting the mountains! In the word **ΑΛΧΑΡΡΟΟΠΕ** (Stern) we find **ΟΟ** for Arabic *ū*; **الخروبة**, '*silīqua*.' The diphthong **ΟΟ** is a short *ō* in both dialects, as **ΑΥΧΟΟC** = B. *avgōs*, S. *āugōs* 'they say.' In Cairo, in the combination **ΕΖΟΟΥ**, the first **Ο** becomes *ū* under the influence of the following diphthong *ou*; thus, *ēhū-ū* 'day.'

6. The vowel **Υ** appears chiefly in diphthongs, as **ΑΥ**, **ΕΥ**, **ΗΥ**, and **ΟΥ**, all of which have been discussed above. The Greek word **ΨΥΧΗ** 'soul,' however, is pronounced *psīkī*.

7. The long **Ω** appears in both pronunciations as *ō*; cf. **ΖΩΒ** = B. and S. *hōv* 'work'; **ΑΥΩΩΠΙ** = B. *āvṣōpī*, S. *āūṣōbī* 'they were,' etc. In the Sahidic example given above, however, **ΠΙΟΥΩΙΝΙ** becomes *bāūwāīnī*, no doubt under the influence of the cantillation; cf. B. *pīūōīnī* and B. *āferāōīnī* = S. *āfūōīnī*, precisely the same vocalic combination. Stern gives the vowel **Ω** as representing Arabic *ū*; thus **ΖΑΛΩΜ** = *ḥalām* 'cheese'; **ΤΩΒΙ** = Arabic *ṭūb*, the fifth Coptic month.

B. The Consonants.

1. **B** appears in B. regularly as *v* and in S. as *v* at the end of words and as *w* between vowels; cf. **ΖΩΒ** = B. and S. *hōv* 'work,' but **ΝΙΒΕΝ** = B. *nīvēn*, S. *nīwān* 'all.' Stern's Fragment also represented **ف** by **B**; thus, **الحم** 'coal' = **ΑΛΒΑΖΜ**; **فول** 'beans' = **ΑΛΒΟΥΛ**. The regular *b*-sound was represented by **Π** *q. v.*, although **B** sometimes appears in Arabic represented by **ب**; thus, *bālāḥ* 'date' is derived from **ΒΕΛΖΩΛ**, showing pure *b* = **B**. This phenomenon was no doubt owing to the fact that the medial aspirate *v* is a stranger to Arabic phonology, which accordingly reproduced the sound by *b*. The same peculiarity is seen in *ārḏēb* = **ΕΡΤΩΒ** 'a measure of quantity'; **ΤΩΒΙ** = *ṭūb*, etc. In Stern also we find **التوبال** = **ΑΘΟΥΒΕΛ** 'dross.'

2. **Γ** occurs chiefly in Greek words as in **ΑΝΑΓΚΗ** = S. *ānāgkī*. The latter pronunciation, *g* = Arabic *ḡ*, is quite in

accordance with Neo-Hellenic usage for pure Γ , i. e. when it is not in juxtaposition with \mathbf{K} . Sometimes Coptic Γ is used for \mathbf{K} , as in $\mathbf{ANP} = \mathbf{ANK}$ 'I.'

3. Δ , like Γ , generally occurs in Greek loan-words, although it appears in a few native words, as $\mathbf{\Delta ENOY}$ 'now'; $\mathbf{\Delta IDOY}$ 'contention,' etc. It is pronounced \underline{d} in B. and d , like \mathbf{T} , in S.; cf. $\mathbf{OY\Delta E} = \text{B. } \acute{u}\acute{d}\acute{e}, \text{ S. } \acute{u}\acute{d}\acute{a}$.

4. \mathbf{Z} also is a distinctly Hellenic consonant. It is pronounced like English z in both systems.

5. Θ is pronounced *th* in Cairo, but *t* in Upper Egypt; thus, $\mathbf{\Theta ENHOY} = \text{B. } \acute{e}thn\acute{a}, \text{ S. } \acute{a}tn\acute{a}$ 'future.' This consonant in S. is merely a combination consonant for \mathbf{TZ} , as $\mathbf{\Theta E} = \mathbf{TZE}$ 'the manner,' pronounced *tē*. It occurs in Stern as the equivalent of ت ; cf. $\mathbf{\Delta\Theta OYBE\Lambda} = \text{التربال}$ 'dross.'

6. \mathbf{K} is pronounced identically in both dialects. It represents ق in Stern; thus, $\mathbf{\Delta\Lambda KIN} = \text{القَيْن}$ 'hammering'; $\mathbf{\Delta\Lambda KAPOPE} = \text{القارورة}$ 'bottle.' This is curious, because ق is either omitted entirely in pronunciation, as in Cairo and the vicinity, قبطي 'ibti' 'Copt' = *qibti*, or else it is pronounced as *g*, especially in Upper Egypt; thus, *mā gidirtiš* 'I could not.' Its representation in Stern by \mathbf{K} seems to show that at the time when this Fragment was written, ق had its true value, i. e. *q*, in the Arabic of Egypt; cf. *Balāq* = $\mathbf{\Pi E\Lambda K}$. Coptic \mathbf{K} represents Ancient Egyptian *k* and *q* (Steindorff, *Kopt. Gr.*, p. 18, n. 10).

7. $\mathbf{\Lambda}$ is uttered identically in both dialects and corresponds to the light Egyptian Arabic *l*. Stern, however, notes that $\mathbf{\Lambda}$ represents Arabic *r* once, viz. in the word $\mathbf{\Delta\Omega\Omega\eta\Lambda\alpha\varsigma} = \text{الشيراز}$.

8. \mathbf{M} and \mathbf{N} also differ in no way from م and ن .

9. \mathbf{Z} , on the other hand, is a ligature consonant for \mathbf{KC} , especially in Sahidic. It appears chiefly in Greek words.

10. $\mathbf{\Pi}$ is pronounced *p* in Cairo Boheiric, probably owing to Neo-Hellenic influence, but universally *b* in Sahidic; thus, $\mathbf{M\Pi E\varrho\chi\iota} = \text{B. } m\pi\acute{e}f\acute{z}\acute{i}, \text{ S. } mb\acute{a}f\acute{g}\acute{i}$ 'he does not say.' Note that $\mathbf{\Pi}$ is B. *ēp*, but S. *bi*, as in $\mathbf{\Pi CA\chi\iota} = \text{B. } \acute{e}ps\acute{a}\acute{z}\acute{i}, \text{ S. } b\acute{i}s\acute{a}g\acute{i}$. Labib states, however, that this consonant is heard in the Fayyūm

churches as pure *b*, which, indeed, must have been its primitive value in Coptic. We have only to compare the Egyptian Arabic loan-words; *Bulāq* = ΠΕΛΑΚ 'island'; *birbe* 'ruin' = ΠΕΡΠΕ 'temple'; *elbaq* 'land sown with beans' = ΠΑΚΕ, etc. The consonant Π also represents the Arabic ب in Stern; thus, ΑΛΠΟΥΡΑΤ = البرادة 'filings'; ΑΩΩΠΕ = الشب 'alum,' etc. It is curious that the name of Π in Assuān is *Vī*, with a strong medial aspirate. I was unable, however, to hear this sound in any word, although it may exist.

11. **P** is identical in both dialects and seems to correspond to the Egyptian Arabic پ; i. e. it is a very gentle trill rather than the rough Italian trill.

12. **C**, identical in both pronunciations, has the value of Arabic س; thus, ΠCAXI = B. *pīsāzi*, S. *bīsāgi* 'the word.' It was, however, used in Stern's Fragment to represent Arabic ز, ص, and س; thus, a), representing ز: ACCEPNHZ = الزرنيم 'arsenic'; ΑΛΑANCAPOY = العنزروت 'a sort of gum'; b), representing ص: ΑΛΜΟΥCΑAT = البصق 'sublimate' (note that ص appears once representing *Šai*, as in *šant* = ΩONT 'acacia'); c), representing س: CIY = سفة; cf. also *merisi* = ΜΑPHC 'south-wind'; *timsāh* = ΜCΑZ 'crocodile.'

13. **T** is pronounced *t* in the hellenizing Cairene style; thus, ΠΕETE = B. *pē ētē*, but S. *bēdā*. Its primitive Upper Egyptian value preceding a vowel, however, was *d*. Thus for ΤΑΡΧΗ we find Cairo *ētārchī*, but S. *diārchī* 'the beginning'; ΝΗHTY = B. *ēnhūt*, S. *nihādāf* 'in it.' In the word ΑΤΘΕΝΟΥY = B. *ātēnūf*, S. *ātšānāyāf* 'without him,' we find it pronounced as *t* before the following Θ. In Stern it also represents the final ت in ΑΛΧΙΠΡΙΤ = الكبيرت 'sulphur'; ΑΛΑANCAPOY = العنزروت 'gum', etc.; but usually stands for D, as in ΤΑΠΕΡΙ = دتر 'treat'; ΑΛΖΑΤΙΤ = الحديد 'iron,' etc. **T** also represents Arabic ض, as in ΑΠΙΑΤ = ابيض 'white.'

14. **Φ** is always *v*; thus, ΦΗΕΤΑY = B. *viētāf*, S. *viātāf* 'he who.'

15. It is difficult to formulate a rule as regards **Χ**. It is pronounced as hard *k* in native words; thus, **ΠΙΧΑΚΙ** = B. *pīkākī*, S. *bīkākī*; but in foreign words it is generally *h* or *ch*; thus, Greek **ΧΩΡΙC** = B. and S. *hōris*; **ΑΡΧΗ** = B. and S. *archē*. In Upper Egypt, however, **ΨΥΧΗ** is pronounced *psīkī* with *k*. In Stern, again, we find **Χ** = *k*: **ΑΛΧΕΝΟΥΝ** = **الكانون** 'brazier'; and also **Χ** = *h*: **ΑΛΧΑΡΟΟΠΕ** = **الخروبة** 'siliqua.'

16. **Ψ** is a ligature consonant = *ps*, as **Θ** = *th*.

17. **Ϝ** is pronounced *ṣ* in both dialects; thus, **ϞΩΠΙ** = B. *ṣōpī*, S. *ṣōbī*. In **ϞΤΑΖΟϞ** the **Ϟ** is pronounced in B. with a prosthetic vowel; thus, *ṣtāhōf*, but S. *ṣtā'hōf*. This, of course, is due to the juxtaposition of the following *t*. Stern gives **Ϟ** = *ṣ*, as **ΑϞϞΗΛΑC** = **الشيراز**, etc.

18. **Ϟ** = *f* in Upper and Lower Egypt; **ΝΑϞΧΗ** = B. *nāfkī*, S. *nāfkā*. In Stern, only the word **ϞΙϞ** = **سقة** shows **Ϟ** = *f*, which is elsewhere represented by **Β**, *q. v.*

19. **h** = *h* in Cairo and Assuân; thus, **hEN** = B. *hēn*, S. *hān* 'in'; **hATEN** = B. *hātēn*, S. *hātān* 'apud, juxta.' In some parts of the Delta it is pronounced *k'*, i. e. *k* followed by a slight rough breathing (cf. Rochemonteix, in *Mémoires de la Société Linguistique de Paris*, vii., p. 273).

20. **Ϛ** is now pronounced in both dialects exactly like the Arabic medial **ح** = *h*; thus, **ΟΥϚ** = B. *uōh*, S. *o'āh* 'and.' For **ϚΛΙ**, B. has *ēh'li* and S. *āh'li*, with prosthetic *ē* and *ā* respectively. **Hori** = **ح** appears also in **ḲCAϚ** = *ēmsāh* = modern Egyptian Arabic *timsāh* 'crocodile'; but in Stern it also represents **خ**, as in **ACCEPNNHϚ** = **الزرنيخ** 'arsenic,' and **ح**: **ΑϞϞΑΖΕΡΙ** = **الشحار** 'soot.'

21. **Χ** is by far the most interesting of all the Coptic consonants. Roughly speaking it is equivalent to Arabic **ج**, which, however, has two distinct pronunciations between Cairo and Assuân. Arabic **ج** appears in Cairo and the Delta generally as *g* hard, but its palatalization becomes more and more evident as one journeys southward; thus at Assiût we hear **ج** as *gy*, at

Luxor as *dy*, and at Assuân practically as *dsy*. Thus, the word **جمل** 'camel' is uttered *gēmēl*, *gyēmēl*, *dyēmēl*, and *dsyēmēl*, respectively, at the places just mentioned. In the Soudan, Arabic **ج** is plain *j* (**جمل** = *jēmēl*), as is the case among some of the Syrian Bedawin. Nowhere in Egypt or the Soudan, so far as I know, is the pronunciation *z* heard, which is the regular usage in the Syrian towns (**جمل** = *žēmēl*). The Coptic **Ⲛ** does not, however, correspond *exactly* to the Egyptian Arabic **ج**. Thus, in Cairo **Ⲛ** is pronounced hard *g* before the vowels *a*, *o*, *u*; thus, **ⲁⲩⲩⲟⲟⲥ** = *avgós* 'they say'; but before the vowels *e*, *i* it invariably appears strongly palatalized as *ž*, a sound unknown in Egyptian Arabic; thus, **Ⲛⲉ** = B. *žē* 'that'; **ⲙⲡⲉⲩⲩⲁ** = *mpēfžī* 'he does not say,' etc. In Assuân, on the other hand, I heard **Ⲛ** as *g* in every position; thus, **ⲁⲩⲩⲟⲟⲥ** = *avgós*, **Ⲛⲉ** = *gē*, **ⲙⲡⲉⲩⲩⲁ** = *mbāfgī*, etc. In a number of other places in Upper Egypt, however, **Ⲛ** is pronounced *dy* (cf. the list of the consonantal names above, according to which even at Assuân the consonant is named *Dyandya*, but I heard it distinctly pronounced hard *g*). Here again we meet with an element of uncertainty, because the *g* pronunciation of **ج** is regarded everywhere in Egypt as the elegant usage, and is accordingly imitated by educated speakers even in Upper Egypt. It is highly probable, therefore, that the priest who cantillated for me may have purposely given to **Ⲛ** the *g*-sound, which is apparently unnatural at Assuân.

This entire subject is extremely difficult and is deeply involved in the question as to the origin of the *g*-pronunciation of Egyptian **ج**. Did the first Arabic-speaking conquerors of Egypt utter the **ج** as *g* or as *j*? It is true that *g* for **ج** is generally regarded as the primitive pronunciation of the consonant in the early Arabic. It is also true that **ج** is still pronounced *g* in some parts of Arabia. According to Wetzstein (*ZDMG.* xxii., pp. 163-4) the 'Aneza pronounce **ج** as hard *g* formed in the front of the palate, a sound which in some other tribes has developed into *y* at the beginning of words and has been palatalized into *dsy* at the end of words. This undoubtedly shows, then, that **ج**

= *g* is not necessarily a distinctively Egyptian pronunciation. As to the original pronunciation of ج by the early Arabic invaders of the Nile-land and their descendants, what are we to say to Stern's transliteration of حجر 'stone' by **ḤABAP** (*ḥašar*), and of الزنجار 'verdigris' by **ACCINḤAP** (*assinšār*)? The consonant *Šima* Ḥ is pronounced *ēgč* in Cairo with prosthetic *č*, and *š* in Assuān and Upper Egypt generally (only at Abydos sometimes *ḥ*); thus, **ḤOL** B. *ēgčöl*, S. *šöl*. For **ATḤENOYQ**, however, we see B. *ātčēnāf*, S. *ātšāndyāf*. In other words, Ḥ represents, nearly everywhere, in Egypt, a *č*- or *š*-sound. Stern's transliteration would clearly indicate that at the time when the Fragment was written ج was uttered either *ž* or *j* (thus, حجر = **ḤABAP**, *ḥašar*) and not hard *g*, which would probably have appeared as **ḤAXAP**, *ḥagar*. But here again we must allow for possible variation in the Egyptian Arabic of that period. The writer of the Fragment may have belonged to a section of country where ج was uttered as *j* or even *ž*, whereas in other districts it may have been, and probably was, pronounced hard *g*.

In view of the many confusing facts in the case, it is practically impossible to arrive at any certain conclusion. I believe, however, that the hard *g*-pronunciation of *Ganga*, peculiar to both Upper and Lower Egypt, is of Egyptian and *not* of Arabic origin. The palatalization of *Ganga* before *e*, *i* in the Delta, e. g. **ḤE** = B. *žē* for S. *gē*, may be regarded as a local peculiarity. Furthermore, the present hard *g*-pronunciation of ج, peculiar to the Delta, but accepted everywhere in Egypt where persons of education converse, may have had a two-fold origin, viz. first, an Egyptian one from *Ganga* = *g*, which must have influenced the Arabic vernacular very strongly; and secondly—and this must not be overlooked—an Arabic one, in that some persons, and perhaps those most influential politically among the early Egyptian Arabs, may have pronounced the ج as *g*. It is perfectly clear, however, from the examples in Stern just quoted, that they did not *all* do so.

22. **Ṭ**, **Ṭ** = *dī* all over Egypt; thus, **ḤNOYṬ** = B. and S. *Ėnō*dī*. In Abydos the consonant is named *Dēi* and is perhaps pronounced thus.

The following instances of differentiation between Cairo and Assuân in the text of John i. 1 ff. are interesting: B. *nē* = S. *mān* (Greek μέν); B. *ēpōnh* = S. *uōnh* (with the indefinite article); B. *uōh ēpōnh nē ēvūōinī* = S. *ō'ah ēndē ōnhī vīūwōinī*; B. *āfērāōinī* = S. *āfūōinī*. These variations, with one exception, are probably not due especially to vagaries of cantillation, but arise from slightly differing texts. The printed versions of the Coptic Scriptures in Egypt are not entirely in agreement with respect to minor points. Indeed, one of Labib's chief objects is to establish by means of his new press a standard edition of the Scriptures. The exception noted above is S. *ōnhī*, which plainly shows an enclitic helping vowel, quite after the modern Egyptian Arabic style. This I cannot regard as a Coptic peculiarity (see above). The intercalated *q* in *dī'ārchī* is evidently an attempt to avoid a hiatus in cantillation.

The tone or air to which the Assuân priest sang his verses is very interesting both from the musical and from the textual point of view. In order to illustrate its singular character, a few bars of it are given herewith. So far as I am aware, this is the first specimen of Coptic cantillation published in this country.

It will be noticed that the air begins on the dominant, proceeding almost immediately to the sub-dominant, and then modulating between the sub-dominant and the flatted dominant! This is a distinctly Oriental peculiarity. In the tenth bar the singer begins a new musical phrase by reverting to the natural dominant. It should be observed—and this is very strange—that the ninth bar, which is a pause after the word *Ō'nāidī* 'God' (musical pronunciation for *Ō'nō'dī*), does not end, but interrupts a sense phrase; thus, *ō'ah nā Ō'nāidī bā bisāgī* means 'and God was the word.' This can only be explained by the supposition that the pause was purposely introduced in order to attract attention to the words *bā bisāgī* 'he was the word.' The entire chant modulates solely between *f*-natural and *d*-flat, i. e., it touches only three notes, being even more limited in its musical range than the ordinary vernacular Arabic songs, which usually have a scope of at least five notes. The chant is sung without instrumental accompaniment.

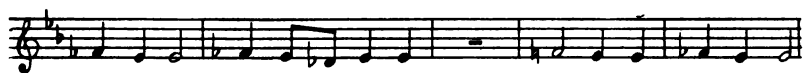
It is not the purpose of this article to treat of the very considerable influence of Coptic on the sentence construction and



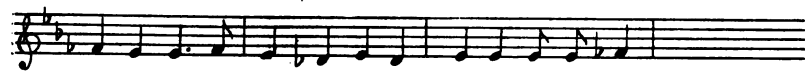
Hăn đĩ - ăr - chí măn bí - sá ————— gĩ bã wá-



lĩ bí - sá - gĩ năf ————— kă hă ————— tân Ėvnôđi ô-



uăh nă Ôu ————— năĩ-dĩ ————— bã bí - sá - gĩ. Văĩ



ē - năf-kă ————— is-gěn hă — — hă tân Ėvnô-



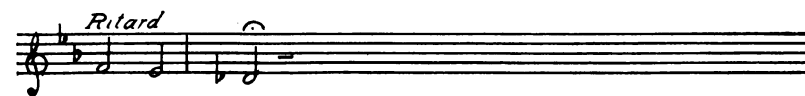
————— đĩ hōv nřwăn âũ — sô - bí — äwöl - hí-tôtf



Ôu-ăh ât ————— să - nă - yăf em - bã âh-

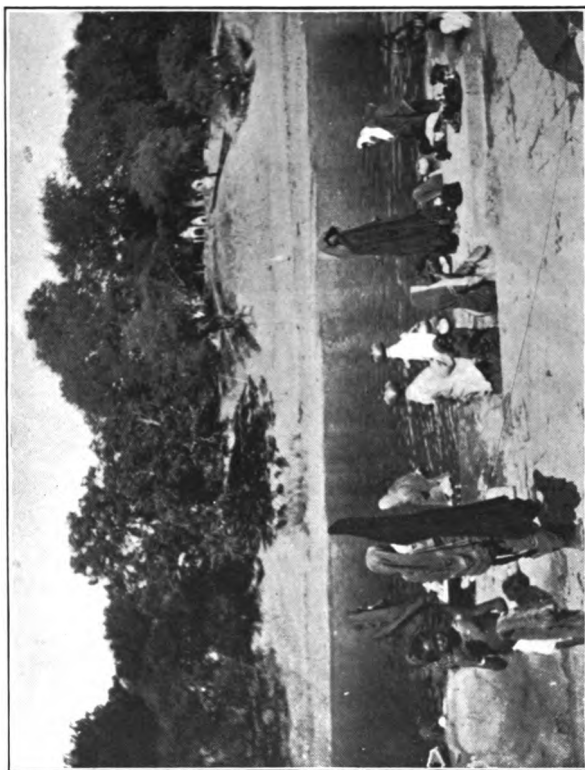


— ' lí sô - bí hăn ví - ă - tă - uf sô - bí .



vocabulary of the present Egyptian Arabic vernacular. This, together with the highly interesting subject of the Coptic phonetic treatment of Greek loan-words, must be left to another paper. It will readily be seen that the study of modern Coptic phonology is of great importance both for the Egyptologist and for the general philologist; for the Egyptologist, because only through Coptic can any knowledge of the vocalization of ancient Egyptian be arrived at, and for the general philologist, because we have in the present system of Coptic pronunciation what apparently practically corresponds to a phonographic echo of a long dead speech. Perhaps the closest modern parallel is the ceremonial use of Old Slavonic in the Slavic churches.

The present article is merely an attempt to illustrate the main characteristics of the church Coptic as it is uttered in Egypt to-day. The writer has felt himself chiefly hindered by the scantiness of the data which he was able to collect, as well as by the frequent untrustworthiness of Oriental information. In every case, however, where his Coptic instructor seemed uncertain, the statements have been either omitted or given tentatively. It is much to be hoped that the writer's efforts in this direction will be followed by further investigations on the part of European and American scholars.



I. THE RIVER SIPIRA AT UJJAIN.

Notes from India, Second Series.—A Visit to Ujjain—Bhartrhari's Cave—Legends of King Vikrama.—Letters to the Corresponding Secretary from Professor A. V. WILLIAMS JACKSON, Columbia University, New York City.¹

UJJAIN, March 10-13, 1901.—It will not be easy to forget the beauty of the Indian starlit night when I reached Ujjain, once the center of literary culture, science and art in India, made famous by the court of King Vikrama. Here at last I was in the home of many legends connected with Kālidāsa, and amid the very scenes portrayed by Çūdraka, Bhavabhūti, and the rest of the coterie whose names are associated with that period which is sometimes called the Renaissance of Sanskrit literature. Happily for the student, Ujjain in certain respects lies a little off the line of travel ; so that western influence and trade have not dispelled all the glamor that still tinges the old-time city with its enchanting glow.

After a good night's rest at the Dāk Bungalow near the railway station, it was time, at 6.30 in the morning, to start on our visit through the quarters and environs of what was once the renowned capital of Malwa. Nowadays Ujjain is perhaps better known as a minor place of export for opium, and as the site of a ruined astronomical observatory that made it the Greenwich of India over two hundred years ago. Our guide and host, Mr. Keshao Rao Ramaji Thomrey, Magistrate of His Highness Sitoliya Sahib of the Gwalior State, was waiting for us, and it was but a few minutes from the Bungalow, near Mahadeo College, before we were in the streets of the historic city.

1. Ujjain.

The first glimpse that met the eye, after the bullocks and beggars, was a huge elephant almost blocking the street, like Kaṇṇapūraka's monstrous victim in the *Mṛcchakaṭikā* (2.2, ed. Stenzler, p. 40-42, cf. Wilson, *Hindu Theatre*, i. 57). Not far

¹ A continuation of the first series, which appeared in the Journal, vol. xxii, 1901, pp. 321-332.

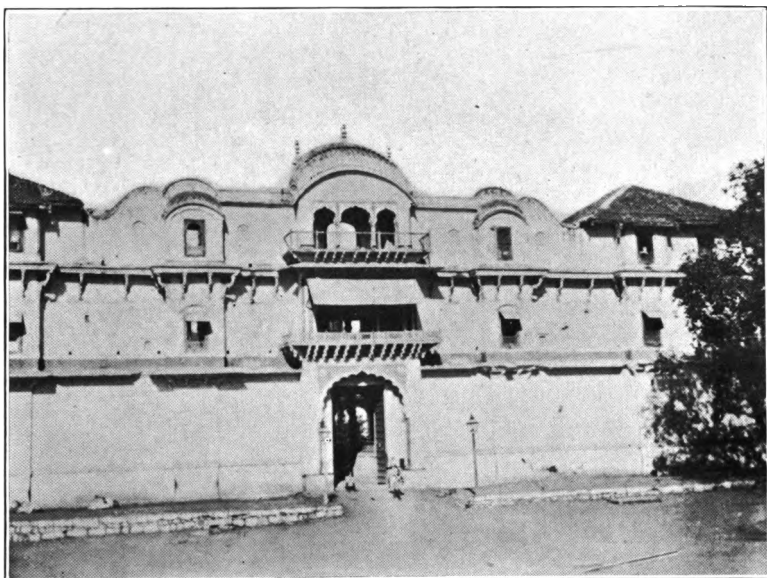
beyond there peeped out from a doorway a curious dwarf woman that strangely recalled the cunning Mantharā of the Rāmāyana. A few paces more brought us to the fortress gate of the great Vikramāditya. The gateway itself is a crude structure two stories high, with bulky posts or buttresses. These were stained red several feet above the ground, and before one of them a young Hindu woman chanced to be kneeling in a suppliant posture, offering flowers. The portal had a solemn, ominous look, rather than a hallowed appearance ; and this is in keeping with the legend recorded about it below. Tradition says that the archway once formed the entrance to Vikrama's palace ; from its vaulted top now hangs a rude copper bell. On the sides of the portal are twelve columns or pillars, with scrolls and carvings, and there are two striking old figures of the sisters of the terrible goddess Kālī. These two malign deities remained at Ujjain when their sister betook herself to Calcutta, and they still continue to manifest their evil nature by bringing cholera upon the city every twelve years.

Passing over the rough stone pavement that characterizes the neighborhood of the gate and was designed, it is said, to check the hoofs of invading horsemen in bygone days, we entered a more spacious street, on the right of which stands the rather commanding palace of the Mahārāja, now used as a judicial court. See figure 2.¹

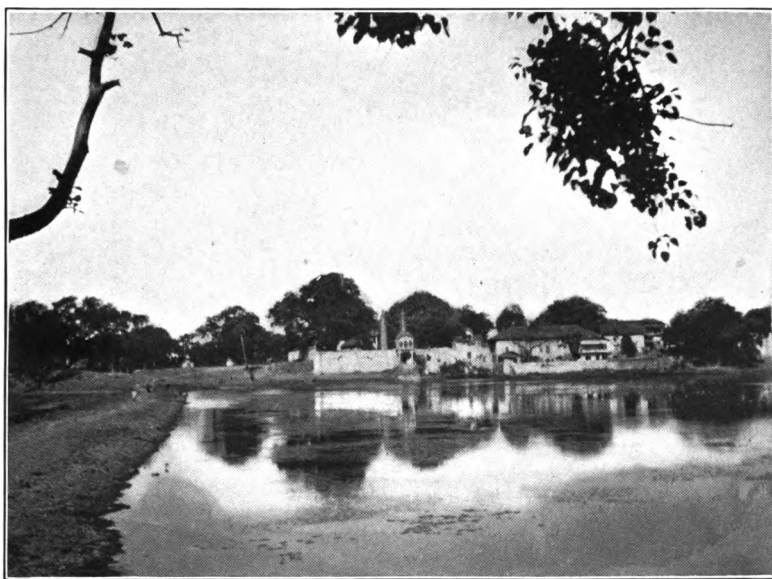
Directly opposite, on the left, is placed a Temple of Rāma, where our host had charge of paying a monthly stipend to the ministering priests and worshippers. Thanks to him, access was granted us at once, which is not always the case in Hindu temples.

Facing the entrance to the enclosed precinct there is a small shrine of the ever-present monkey-god Hanuman, and to the left, in the rear of this, a fane of Śiva, with the footprints of the god. To the right of the enclosure, and partly supported by twelve columns, stands the Rāma temple itself. Around these

¹ The photographs illustrating these Notes were taken by my nephew, Frederic J. Agate, who accompanied me on my trip to India, and to whose kindness I am indebted for the opportunity of showing to Indologists several views which are not to be found either in Europe or India. For some reason or other Ujjain seems to have been neglected even in the Government collection.



II. MODERN PALACE AND COURT OF JUSTICE AT UJJAIN.



III. THE RUDRA-SĀGARA LAKE AND THE TEMPLE
OF HARI-SIDDHI AT UJJAIN.

twelve columns, as a cloistered walk, is made the *pradaksina*, or circumambulation in honor of Rāma; and on the right within the open temple walls is a place set apart for the daily reading of the Purāṇas. The large drums that stood near betokened a noisy accompaniment to the ritual worship. Directly in the center of the rear wall of the temple, as one looks in, there were noticed three figures in a shrine. These portrayed the semi-divine Rāma, standing in effigy between his brother Lakṣmaṇa on the right and his wife Sītā on the left. One or two ministering priests were moving about near the shrine, and on an incidental mention being made of the Vedas, some surprise, or perhaps concealed dread of profanation, was manifested when I ventured to whisper *Agnim ॐ purohitāni yajñasya devam ṛtvijam*, etc.

A few steps beyond the shrine of Rāma, amid the maze of sacred buildings and past a temple of elephant-headed Gaṇapati, or Gaṇeṣa, we came to a sanctuary of Īiva, under the form in which he is worshipped in the great epic, as Mahākāla, Great Time. In front of this temple we could hear a number of Brahman boys studying the YajurVeda with their master. We listened attentively to the intoned recitative, but as soon as they caught sight of us the recitation ceased, desecrated, as of old, by a foreign or unhallowed presence.

A turn to the right led to a fine, deep tank with Brahmans bathing and washing their garments, as in the eighth act of the *Mṛcchakatikā* (cf. also Wilson i, 122, 141). Some of them were busy with their *mantra* prayers, but one or two, less scrupulous than the rest, asked us for 'baksheesh' to purchase 'bang'; but we hurried on, casting a glance only at the oldest Temple of Mahadeo in Ujjain, near which a superb specimen of Īiva's sacred bulls was lazily grazing.

After passing around to the other side of the tank, where a number of other priests were still going through their ablutions, we turned down a by-path to the right to visit a Hindu astronomer teaching some pupils who sat at his feet, like the scholars of Varāhamihira in Ujjain of old. This teacher, who gave his name in Sanskrit as Narāyaṇa Jyotiṣi and claimed to be a descendant of the family of Vyāsa, still adhered to the old geocentric school of astronomy, and, in making his Sanskrit explanations to his pupils and to us, he used an old iron wire figure of the universe by way of illustration.

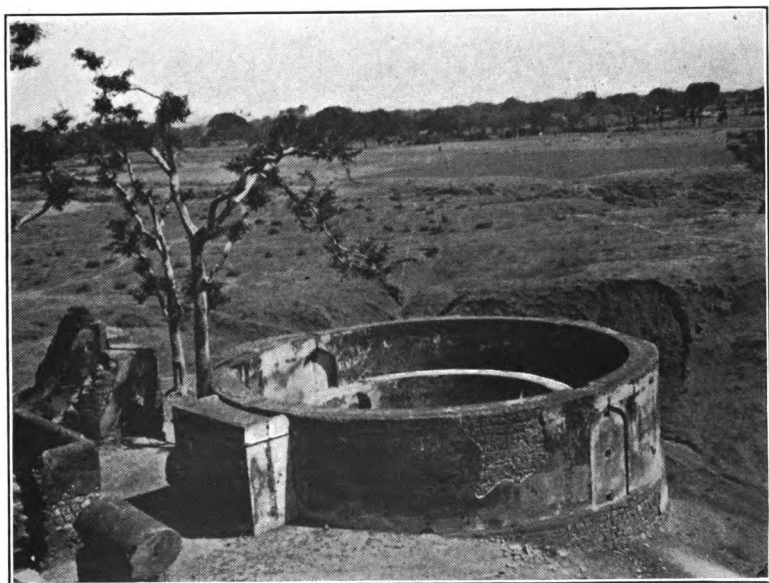
It was necessary to retrace our steps past some small stone images of gods and godlings, along the path that descended to the large Rudra-Sāgara Pond. This partly artificial lake is one of seven said to have been constructed by Vikrama, the number seven corresponding to the seven mythical Sāgaras, or oceans (cf. *Rāmāyaṇa*, iii. 74. 25; *Vāsavadattā*, 23; and *Indische Sprüche*, 5508, 5742). A causeway led directly through the Rudra-Sāgara to the Temple of Hari-Siddhi on the farther bank. This goddess is renowned for having saved the life of King Vikrama by bringing *amṛta* from heaven as a balm to heal him on one occasion when he was severely burned. In grateful recognition of her beneficence the king founded a temple in her honor. In front of the goddess's sanctuary there were standing two tall columns, with stone receptacles or cups for holding lights at the festival of Divāli, or Feast of Lanterns. Near by was a good specimen of a *vata-vṛkṣa* or banyan tree. The picture will help to make clear the position of the temple on the banks of the Rudra-Sāgara, and the earthen causeway that approaches it. See figure 3.

From Hari-Siddhi's Temple it was but a short distance to the Sipra (Skt. *Śiprā*) river, immortalized in Kālidāsa's famous lines descriptive of Ujjain. The verses addressed to the cloud-messenger in the Meghadūta record the charm of 'Sipra's breeze' (*Megh.* i. 31, *śiprāvāta*) and the number of *sārasa* birds that haunt the river's banks; and the *Raghuvamśa* alludes to the trees of the gardens along its shores as stirred by the breezes from its rippling waters (*Raghu.* 6. 35 *śiprātaraṅgāṇilakampitāsu udyānaparamparāsu*). See figure 1.

The bank of the river was lined with bathing-places. As far as I could learn, these were farmed out, so that an income was assured to the respective proprietors. We noticed one particular ghāt that a widow owned as her claim. Her ideas of proprietary rights were evidently strongly developed, for a lively scene ensued when an invading bather entered her domain without paying the fee that made part of the woman's regular income. It was not necessary to understand the dialect of the vituperation, billingsgate, and mutual recriminations that followed. The gestures of the belligerent parties and the interested bystanders quite sufficed. See figure 4.



IV. A BATHING-PLACE ON THE BANK OF THE SIPRA.



V. THE OLD ASTRONOMICAL OBSERVATORY AT UJJAIN.

Not far beyond was a place marked off in a square of about twenty feet for the *paṇmedha*, and near by was a Hindu, who, in accordance with the old Gṛhya-sūtra prescriptions, was going through the formal ceremony of tonsure and shaving after the loss of one of his near relatives. A few steps beyond, under a matting hovel, on his low corded bed, lay an aged Sannyāsin. One of his eyes was totally gone, all his teeth were out, and his ash-besmeared figure seemed as palsy-stricken as the *ṛṣi* in Sir Edwin Arnold's *Light of Asia*. He mumbled some lines from the *Gītā* on the philosophy of life, and made an unintelligible comment on far-off lands when our host tried to explain to him what was meant by America; and then he crept away to his wretched retreat.

There remained, at the moment, time only for a glimpse of the small Agastya Temple, where two Nautch girls were in attendance, and we entered our little covered pony carts to ride out to the south of Ujjain, to visit the ruins of the Astronomical Observatory. See figure 5.

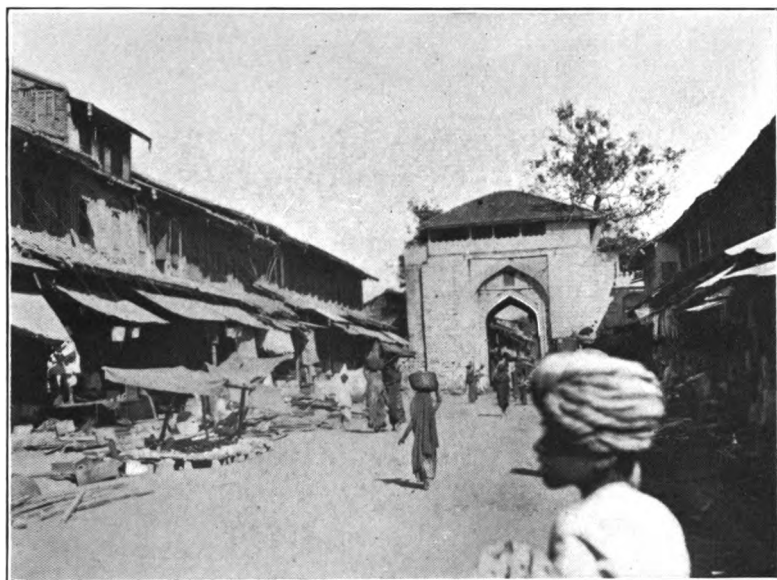
This observatory was erected about A. D. 1724, by Jayasinha, or Jai Sing II, Rāja of Jaipur. The photograph, which is a rare one, is worth reproducing, with a few words of explanation. It was taken from the top of a brick and cement structure which had been built to serve as a huge sun-dial. The gnomon or marker of this old Titan time-piece is a wall in the shape of a right-angled triangle, some thirty or forty feet long at its base, and more than twenty feet high from the ground to the apex of its perpendicular. The thickness of the wall is three or four feet. It is set in the plane of the meridian, and its sloping hypotenuse points to the north pole. Steps, moreover, are cut in the inclined surface of the hypotenuse, so as to give an ascent to the apex. As the photograph was taken from this apex, only the base of the huge gnomon shows in the picture. [But near the foot of the perpendicular, to the left of the tree as one faces the photograph, one may easily recognize the remains of the arc of a giant circle, on which the shadow of the gnomon was wont to fall, as my colleague, Professor J. K. Rees, the astronomer, points out to me on showing him the illustration in its proof-sheet form.] Observations of the sun's approximate position, and determinations of the time of day, could readily be made by this immense instrument. There was a broken or

weathered stone mural quadrant (not shown in the picture) to the left of the base of the Yantra-samrāj. This must have been used for determining the sun's altitude and zenith-distance, if my very limited astronomical knowledge, especially in Indian astronomy, allowed me rightly to identify it; but I stand ready for correction at the hands of specialists in such matters; and my notes, unfortunately, had to be hastily made. I am not clear, moreover, as to what the purpose of the horizontal solid stone cylinder may have been, which is also noticeable in the picture near the foot of the dial pointer.

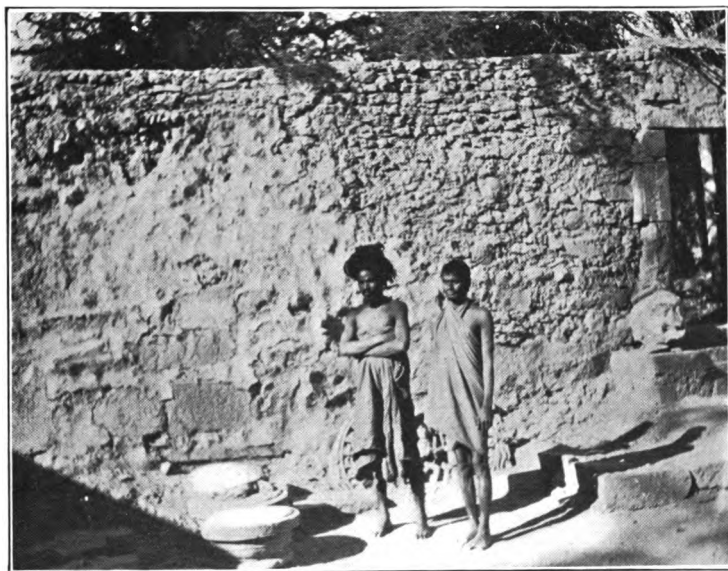
The striking feature, however, of the collection of structures, as seen in the photograph, is the wall of the two large horizontal circles of stone and cement. The outer of these is about ten feet high; the inner, about six. The doorways or gates in the wall are easily seen in the picture; the one to the north overlooks the river. The use of these circular structures (*digamāya-yantra*) was evidently for determining the time of rising of the sun, moon and stars above the plane of the horizon. But such details regarding the observatory have an attraction chiefly for those who are working in astronomy. The view from the place, however, is one to be remembered. The Sipra river near by, the prospect over the broken plain set off by a background of woods, and in the distance a slowly moving camel train, all combined to give color to the scene. A myth regarding buried treasures was not lacking, and signs were in evidence where some credulous seekers had turned up the soil in two or three places, guided by a vision seen by an old woman in a dream.

To the reader of Sanskrit literature, the streets, alleys and lanes of Ujjain are ever a source of interest. The stock characters of the old Indian dramas and of Kālidāsa's poems are as much in evidence now as in ages long ago, even to the 'city-fed bull' which sniffed about the stalls, as in the fourth act of the *Mṛcchakatikā* (*Mṛcch.* p. 69, ed. Stenzler; Wilson, i. 84). The scene in the present photograph is an avenue facing a modern temple of Kṛṣṇa, with a handsome silver shrine; but near the gates of the sanctuary one may notice small dealers still carrying on their trade as of yore with cowrie shells instead of money. See figure 6.

Among other places of interest for Sanskrit students is Avanti-kṣetra, or the site of old Ujjain. It is necessary to drive



VI. STREET SCENE NEAR THE TEMPLE OF KRISHNA AT UJJAIN.



VII. ENTRANCE TO BHARTRHARI'S CAVE AT UJJAIN.

out a mile or so over rough, dusty roads, partly shut in by low mud walls. Here a spot is pointed out as the place where Bhartṛhari used to sit, and somewhat beyond is the cave where the poet used to dwell as a hermit.

2. Bhartṛhari's Cave.

The cave itself stands on an elevation overlooking a part of the river. There were numerous trees about it, well filled with birds; and the familiar crow of Sanskrit story was not absent. There is a stone shrine by the entrance to the cave; one must pass a few steps beyond this to a narrow gate in a wall, after entering which one comes to the real mouth of the cave. A few stone steps, steep and somewhat winding, lead down into the recess. To the north (if I rightly noted the points of the compass) was a small vaulted chamber where Bhartṛhari underwent so great acts of penance and self-abnegation that Indra himself cast his bolt from heaven to interrupt the anchorite's long-continued *tapas*. To the inquirer a rough circular mark in the stone slab above is pointed out to indicate how the sage raised his hand to ward off the shaft that struck the stone above his head. See figure 7.

Passing from this eremite cell eastward through a passage, one comes to a small hall or recess with a figure or picture representing Bhartṛhari's teacher, Gorakṣanātha, in the center, and on the left the moralist's nephew, Gopī-canda, his sister's son; while to the south an opening in the cavern's roof is pointed out, which is said to lead ultimately through a passage to Benares!'

Ascending up steps again to the east, within this underground vault, there is an entrance to a small cave dedicated to Sarasvatī and another to Gaṇapati. Here, sculptured in the stone, two footprints were visible. They were the marks of the venerated feet of Macchendranātha, the Guru of Bhartṛhari's own teacher. Near by, in another passage or recess, was a part of a large *līṅga* of Īva, known as the Čaṅkara-Siṅha Linga. This must have been but one of many, for there are said to be no less than eighty-four sacred 'lings' in Ujjain.

¹ On returning from India I am able to add now a reference to a brief allusion to the names mentioned in this paragraph, in P. G. Nath's edition of Bhartṛhari, Bombay, 1896, pp. 8, 21, 48, 48.

Inquiry with regard to Bhartṛhari's history, who is looked on as the brother of Vikrama (see below), brought out the story of his favorite wife Piṅgalā in but a slightly different form from that elsewhere recorded. To test the devotion of his beloved on one occasion when hunting, he caused to be sent her his garments stained with the blood of a kid. Piṅgalā dropped dead at the sight; and on learning this, Bhartṛhari wished to live no longer. But to comfort the poet his Guru declared he could make a hundred Piṅgalās, which he did forthwith. Bhartṛhari became puzzled and could not discover his true wife; thereupon he renounced the world and became a Sannyāsin. This is a different story from the familiar one in the commentator to the famous *dhik*-verse (*Nṛtiṭṭaka*, 2) regarding the precious fruit (*phala*) bestowed upon his wife Anaṅgasenā and given by her to her paramour. It is the one dramatized, as I was informed, in the plays relating to Bhartṛhari. The renunciation of the world and adopting the life of a recluse, account for the associations gathered about the cave, although it is stated that there are some corresponding cells in other places in India.¹

Time was reserved for visiting other places on the Sipra river, especially the Gaṅgā-ghāt, a fine landing with steps near one of its curves; and from the parapet a good outlook could be had over the dust-mounds of the older city.

In returning along a more remote road the site of a lonely temple of Durgā was passed, which one might associate with the terrific scenes in the fifth act of Bhavabhūti's *Mālati-mādhava*, describing her as the terrible goddess Cāmuṇḍā and her cruel skull-necklaced priestess Kapāla Kuṇḍalā. Besides the story about Kālidāsa recorded in *JAOS.* xxii, p. 331, there was an opportunity to gather a legend of Vikrama and the rise of newer Ujjain from the dust of the older Avantikā. The account as Mr. Thomrey related it ran almost as follows:

3. Legends of Vikrama and Old Ujjain.

'On one occasion Gandharvasena, son of Indra, was sitting with his father in Svarga, watching a dance of the Apsarases. Gandharvasena chanced to laugh at one of the dancing girls;

¹ See now a mention of one at Mount Abū and of one at Achalgarh, in P. S. Nath, *op. cit.*, p. 45.

whereupon his father grew exceedingly angry and called him an ass (*khara*), pronouncing at the same time a curse upon him that he should descend to earth and become an ass.¹ The son begged the angry god at least to tell him to what place he should turn his steps, and at his father's bidding Gandharvasena went to Ujjain and lived in the Forest of Mahākāla (*Mahākālavana*).

'Now the daughter of the king of Avantikā, or old Ujjain, came to offer worship to the god Mahākāla, as a form of Īiva. She caught sight of the ass, who spoke to her in Sanskrit, at which she became interested and inquiring "Who are you?" asked all about him. Thereupon Gandharvasena laid aside his ass's guise and appeared in his true form. Immediately she became enamored of him and the union of their love was sealed.

'It thus happened that Gandharvasena came every night in his perfect form to visit his loved one, and would then take again his ass's shape in the morning. Accordingly the thought occurred to the princess, "If I could only burn the body of the ass, there would remain alone and forever the form of the man." With this idea, on one occasion when Gandharvasena was sitting by her in human guise, and his two forms were distinct, she threw the ass's body into the fire. A marvel instantly ensued. No sooner had the form of the ass touched the flames than Gandharvasena began to shriek in agony, and in his anguish he cried to her, "Flee hence, for I shall bring the dust of heaven upon this place." So she fled, bearing within her womb the fruit she had conceived by Indra's son.

'A fearful shower of dust from heaven forthwith descended, which buried the old city. But the princess who had escaped gave birth to twin sons. One of these was Vikramāditya; the other was Bhartṛhari.' Such, according to legend, was their semi-divine origin, and thus the tradition is repeated that Bhartṛhari was an elder brother of Vikrama and that he held

¹ I may now add, a hint of this legend may be found in Crooke, *The Popular Religion and Folklore of Northern India*, ii, 208; Lassen, *IA.* ii? 753, with references. An analogue in Lucian's *Onos*, imitated by Apuleius in his *Metamorphoses*, is noted by my friend and pupil, Dr. Gray.

the kingdom of Dhār, or rather Dhārā-nagara, the capital of Malwa.'

A newer Ujjain seems then to have come into existence in place of the old, but I did not gather any legendary account as to its beginnings. Misfortunes, however, attended upon the place, partly as a result of Gandharvasena's curse, and one of the legends as to how Vikrama became king of it is preserved somewhat as follows:

'Owing to the effect of Gandharvasena's curse which still hung over the city, the awful goddess Kālī used every day to devour him who had just been anointed king, so that the city would ever be without a ruler. On one particular day the son of a potter woman was chosen to be king. Impending death stared the unwilling monarch in the face. But to the weeping mother Vikrama came as a beggar, for such in reality he was, and learning the cause of the distress he offered himself as a substitute. He was gladly accepted and joyfully installed in the fatal office. But a remedy was in his hands as the sequel proved.

'Kālī was wont, as the legend goes, to come to the palace every night along the remote road mentioned above, and then to destroy the king. On this very pathway Vikrama therefore sacrificed buffaloes and other animals, dug small holes which he filled with wine, and strewed the road with sweetmeats, perfumes, and a carpet of flowers. The cruel goddess partook of these offerings with such delight and was propitiated to such a degree, that when she reached the spot where Vikrama's Gate now stands, she declared herself ready to grant any boon to the one that had so gratified her. It is hardly necessary to add that Vikrama begged that his own life be spared as king and that Kālī should depart from Ujjain, never to return.

'Forced by her pledge she granted these boons, quit Ujjain, and went to Calcutta, but left her two sisters, whose images are now seen at the portal, and granted them the privilege of devouring, every twelve years, as many human lives as they pleased. This they do by cholera, as stated above. In addition to this, moreover, seven girls and five buffaloes were to be sacrificed to them each year—carrying out the old tradition of human sacrifices to Durgā.'

¹ On Dhārā, see also P. G. Nāth, *op. cit.*, p. 5.

These sacrifices used regularly to be fulfilled, and it is stated that those men who gave their five-year-old daughters to be slain received grants of land as a recompense. It is needless to add that the English Government put a stop to such cruel sacrifices, so that now only the buffaloes are killed at the Daçaratha festival in October on the ninth day (*nomi*) of the month *Ārvina*. The girls that are now set free are not allowed to marry, however, although the land-compensation is made to their fathers as before. The heads of the buffaloes are buried by the archway which was daubed with red paint, and these are taken out each year when the fresh ones are slaughtered. It was stated that the officiating priests were of the Balāi caste, a sort of Çūdra class, and they eat the flesh of the buffaloes which they sacrifice.

With regard to other legends and the drama, no tradition seems to be preserved about Urvāçī, although one would expect it, owing to the close association of her name with Vikrama throughout Sanskrit literature. But other inquirers may be more fortunate in that matter. It was interesting to learn that the *Caṇḍakāuçika* is sometimes played at Ujjain in a Marāṭhī version; and also the *Mṛcchakatikā*, which must be particularly appropriate in the very scene where its plot is laid, and of course Çakuntalā is sometimes given. But the list of plays I learned would not be complete without including Shakspeare, whose dramas they likewise sometimes perform—a happy union of East and West. Such at least are some among the many points of interest to me, and they will ever make the recollection of my visit to Ujjain a bright one.

The Relation of the Vedic Forms of the Dual.—By Dr.
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THE beginning of the understanding of the Vedic endings of the dual *-āu* and *-ā* dates from the article of Rudolf Meringer, *Beiträge zur geschichte der idg. declination*, *KZ.* xxviii, pp. 217 ff. In this article Meringer showed clearly that these two forms of the dual were nothing but sentence-doublets of one and the same form, and maintained that their original distribution was faithfully reflected by their occurrence in the Rig Veda: *-ā* before consonants and in pause; *-āv* before all vowels except *u*; before *u* the semi-vowel was lost. An important correction of this view was made by Bechtel, *Hauptprobleme der idg. Lautlehre seit Schleicher*, p. 285, where he argues that since O. N. *átta* and Gothic *ahtau* can represent neither **oktō* nor **oktōy*, it follows that the parent language must have possessed also the form **oktōu*, a form that is not represented in the Rig Veda except where it is suspected to be of 'later' origin, and that, therefore, the original distribution must have been *-ō* before consonants, *-ōy* before vowels, and *-ōu* in pause. This correction of Meringer's theory enabled Bechtel (compare the admirable exposition, *op. cit.*, p. 282) to bring under the same principle the locative forms in *-ā*, *-āu*. The application to the perfect forms had already been made by Collitz, *AJP.* ix, p. 47 n. The theory thus modified has been accepted by Wackernagel, *Altindische Grammatik*, p. 107. As the acceptance, however, is not yet universal—compare Brugmann, *Grundr.* I² pp. 203 n., 883, 888—it may be of service to point out another argument that will strengthen Bechtel's position and at the same time illustrate a truth that at the present time needs emphasis on account of an unwillingness in certain quarters to accept its logical consequences, viz., that the dialect of the Rig Veda is not the 'mother dialect' of the dialects on which are based the Atharva Veda, the Brāhmaṇas, the Sūtras, and in general the later literature.

The point which I hope to make clear is that it would have been impossible for the 'later' language to obtain its duals in *-āu* if it had ever passed through the stage of development that is represented by what is called 'the oldest portions' of the Rig Veda. Before attempting to show this I will examine two of the most recent discussions of the relations of these forms, the latter of which will involve a question of method. Arnold, *JALOS.* xviii, p. 347, sees in the form *-āu*, which he considers 'a note of later date,' the result of a striking process termed "flexional expansion," due to efforts (which in the main he takes to be conscious) 'to introduce distinctness into flexional elements originally slight in bulk and of multiple connotation.' The suggestion contains all the novelty which the author claims for it, but based as it is on the numerical relations of the two forms, its criticism may be found in the article of Meringer already cited, p. 229: "Wenn man sagt und das wird jetzt die landläufige meinung sein: Im R. V. verhalten sich die *ā-* zu den *āu-* formen wie 1129: 171, also sind die *ā-* formen die alten, aus ihnen entwickeln sich erst die *āu-* formen und gelangen schliesslich zur allein herrschaft—so ist das ganz falsch und verkehrt." It remains to point out only that if Arnold's conception of the relation of the forms could possibly be true, his conclusion that the *āu*-forms are indications of late date would be justified. But the manifest error of his premise must of itself tend to shake belief in the justness of his conclusions. Of the error of this view Arnold himself seems to be partly conscious, since in *KZ.* xxxvii, p. 446 instances of *-āu* before vowels are not included in the "Notes of late date."

An attempt of Oldenberg to reconcile Meringer's explanation of the relation of these forms with the theory that those in *-āu* (except before vowels) are indicative of a late date is found in *ZDMG.* liv, pp. 187 ff.: "Hinreichend gesicherte grammatische Theorien lehren uns als Anfangspunkt der Entwicklung die Verteilung jener Formen als Satzdoubletten je nach dem vokalischen oder konsonantischen Anlaut des folgenden Wortes kennen. Andererseits als Endpunkt der Entwicklung steht die in der jüngeren Sprache geltende Alleinherrschaft des *-āu* fest. Zwischen Anfang und Ende kann es nur den typischen Kampf ums Dasein, wie er zwischen Satzdoubletten stattzufinden pflegt, gegeben haben; ein Laxerwerden der alten Sandhiregel, Vordringen der *-āu*-form muss erwartet werden." From this and

especially the last clause I can only understand that according to the conception of the writer, the form was always *-āu*, that in the period when the old *sandhi* rules were strictly applied, that is in the period of the 'Rig Veda proper,' this form before consonants (and in pause) became *-ā*, but that later the relaxation of these rules allowed *-āu* to remain under these conditions. But with all the respect due to Oldenberg's opinion, I must submit that this view is in contradiction to one of the clearest principles of linguistic science, namely, that such changes do not take place each time that a word is spoken but that this result is either received from other speakers and then reproduced by memory, or that the form is produced after the analogy of forms so received. It is exactly as if one were to maintain that *πένυοται* would have reverted to **πενυθται* at any time that a relaxation of the Greek 'rules of euphony' had set in (compare Brugmann, *Griech. Gram.*¹ p. 12). The only way in which one of such sentence-doublets can invade the territory of the other is by the way of analogy, and this brings us back to the question, if the Atharva and the classic literature are the direct developments out of a period, that of the "Rig Veda proper," which had for the dual only *-āv* before vowels, *-ā* before consonants and in pause, how did the form in *-āu* develop?

This difficulty was distinctly realized by Meringer, *loc. cit.*, p. 225 ff., and met by the supposition that the form in *-āv* was analogically transferred to the position before consonants, that in this position it became *-āu* and was then generalized. This view is, in my opinion, untenable for the following reasons: first, on account of the comparative rarity of the ending *-āv*, because of the rarity of the conditions under which it occurs. This argument in itself is not cogent but must be allowed some weight in connection with the following. Secondly, in the cases of *-āv* followed by a vowel, the *v* is drawn over to the next syllable—compare especially the cases of its loss when the following word begins with *ñ*, which are identical with cases like *ūrmis* > **ūrmis*; Brugmann, *Grundr.* I² p. 302—hence it is at least extremely improbable that an ending *-āv* would be abstracted from such a situation.¹ Thirdly, this ending *-āv* would not

¹ From *tā | vaçvinā*, if sufficiently frequent, one might expect the development of **vaçvinā* or of an euphonic *v* comparable with the sibilant that appears after a final nasal under certain conditions, but not the extension of a form *tāv*.

become *-āu* before all consonants; cf. the medial forms *vāja-dāvnām*, *sahasradāvnām*, *arāvṇaḥ somapāvnām*. Yet in spite of the fact that we are supposed to have extensive records of the transition period, no such forms as *-āv n-* occur. Finally in locatives such as *agnāu*, in which similar forces are at work, we see clearly that the *-āu* forms appear in pause before they appear before consonants.

In view of these facts it is much simpler, and in my opinion necessary, to start from the distribution of the forms that Bechtel has proven for the Indo-European, namely, *-ō* before consonants, *-ōu* before vowels, and *-ōu* in pause; and to assume that we have analogy working in opposite directions in different dialects, whether these dialects be those of different localities or of different social strata of the same locality. In the dialect which is the basis of the "Rig Veda proper," the result is that *-ā* is extended to the position in pause and in part to the position before vowels; while in the dialect or dialects which are the basis of the Atharva Veda, and of the later literature in general, the form in *-āu* was extended to the position before consonants. In confirmation of this it may be pointed out that on this hypothesis the forms in *-ā* and *-āu* will each be so numerous that the operation of analogy in either direction will be easily intelligible.

The first conclusion to be drawn from this is that as we have no means for determining the relative chronology of these changes in the two (or more) dialects concerned, we can draw no inferences as to the time of composition of hymns composed in the different dialects. It remains to be seen whether we can arrive at any criteria that will be of service for arranging the hymns that are composed in the same dialect. To determine this, it will be necessary to examine other forms, and first the duals in *-a*. To Arnold these are simply the form from which by "flexional expansion" come the duals in *-ā*, *loc. cit.*, p. 347, and consequently all occurrences fall in his "period A." Mahlow, *Die langen Vocale*, p. 130, and Meringer, *loc. cit.*, p. 233, consider these forms as originally vocatives, the only use in which they are attested. Osthoff, *MU.* i, 226 ff., believed that they preserved the ending of the consonantal stems **pāda=πῶδε*, which had been transferred to the *o*-stems by analogy. But this fails to explain why the form occurs only as a vocative,

and only in the *o*-stems, an omission which Brugmann, *Grundr.* ii, p. 645, tries to make good by assuming the influence of the vocative singular. The hypothesis does not seem to me probable, and I would suggest instead that we have in reality in all cases vocative singulars, that have been misinterpreted at least as far back as the time of the diaskeuasts.

Of the material collected by Lanman, *Noun Inflection*, p. 342, is to be set aside, first, *aṣṭa*, RV. x. 27. 15. The *saṁdhi* conceals the quantity of the final, but, conceding that the *padapāṭha* is correct, *aṣṭa* can be due only to the analogy of *sapta* (cf. Brugmann, *Grundr.* ii, 480), *nava*, *daśa*, all of which occur in this same verse. Of the remaining cases, vi. 63. 1; 67. 8 do not contain the form in the text nor in the *padapāṭha*. Here the form in *-a* cannot be introduced into the text, the first passage containing a nominative which is unparalleled, the second containing an adjective which is also without parallel except for *dhṛtavrata*, i. 15. 6, due to the immediate neighborhood of *mītrāvaruṇa*. Nor does the meter require this form. Compare for the first passage Oldenberg, *Die Hymnen des Rig-veda*, p. 467, and apply the same principle to the second, reading *ghṛta-annā* for *ghṛtānnāv*. Almost all the other examples are either *deandva* compounds or supposed cases of elliptical duals, and any explanation to be satisfactory must do justice to this fact. I would suggest therefore that in *mītrāvaruṇa*, i. 15. 6^b, *īndrāvaruṇa*, i. 17. 3^b, 7^a, 8^a, 9^b, we have really two vocatives *īndrā varuṇa*, (compare, for example, *varuṇa mitra sādattha*, v. 67. 2^b), and that the shift of accent, whether made by the poets or diaskeuasts, is due to the analogy of *mītrāvaruṇā*, etc. The length of the final syllable of the first vocative may be due to the same cause, but more probably it is a case of an elliptical dual followed by a singular. Compare Delbrück, *Grundr.* iii, p. 138, and RV. vi. 68. 5^b, *īndrā yō vāṁ varuṇa dāgati tman* with viii. 25. 2, *mitrā tānā na rathyā varuṇo yāś ca sukrātuḥ*. There is no more reason to posit in the former case a vocative dual *varuṇa* than a nominative dual *varuṇo* or *varuṇas* in the latter. In cases like vii. 61. 1^a, *ūd vāṁ cākṣur varuṇa supratīkam*, I believe that we have the invocation of merely one of the deities to suggest the pair "the beautiful eye of ye two, O Varuṇa." Ultimately the phenomenon rests on the same basis as the use of *εἶπέ, φέρε, ἄγε* when more than one

person is addressed, explained by Gildersleeve, *Syntax of Classical Greek*, § 59, as due to the shifting of the speaker's eye. Compare also v. 64. 6^a; 66. 6^b, and vii. 85. 4, where the epithet *āditya* suggests especially Varuṇa. If, on the contrary, *varuṇa* is explained as = *varuṇā* = *mitrāvaruṇā*, it controverts the principle (cf. Delbrück, *l. c.*, p. 137) that the last member of a *dvandva* compound cannot be used elliptically.

Apparently more strange are the cases in which, instead of the names of one of the pair, an epithet applicable to both is employed in the singular, *asura*, i. 151. 4; *deva*, vii. 60. 12^a; viii. 9. 6^b; *pāūra*, v. 74. 4; *vīra*, vi. 63. 10^c. The same principle is still applicable here, though it must be noted that in these cases, except the last, the short vowel is not demanded by the meter. If it is correct, it may be that we have here only imitations of an archaism that was not fully understood. Finally, in v. 67. 1, three gods are invoked, *varuṇa*, *mitra*, *aryaman*, and *deva* may be singular applying to the last, while *ādityā* naturally applies to the two first. The concordance is further irregular in having a dual verb.

There remains, then, as a possible criterion for later date within the hieratic language itself, the extension by analogy of the forms in -*ā* to the position before vowels. At first sight it seems tempting to suppose that this analogical process leading to the obliteration of the last trace of -*āu* took place at the end of the period of the "Rig Veda proper." Further consideration, however, will show that this is not necessarily the case. We are dealing with an artificial language, and this impulse toward a more rigid uniformity may have manifested itself at an early time and failed to become universal, or it may have proceeded from different individuals at different times. Besides, there is the possibility that forms such as *pāde 'va* are not analogical but contain the old form of the dual of consonant stems = *πῶδε* (compare Meringer, *loc. cit.*, p. 230), which has elsewhere been superseded by the endings of the *o*-stems. Finally, there is the possibility that some of these forms are of the latter, some of the former origin, and we have no means of deciding which are which. Under the circumstances it seems impossible to use even these forms as criteria of date. But having touched on the subject of the consonant duals, I will call attention to one force which, though commonly overlooked,

must have been at work in their development. The current view is that **pāda*=*πῶδε* fell under the analogy of *açvā* *açvāu* *açvāv* merely on account of their identity of function. But identity of form must also have been brought about, in some cases, as follows: **nara*=*ἄνερε*, and other words with short penult, would be liable to rhythmic lengthening before single consonants, resulting in the sentence doublets **nara narā*, **açvina açvinā*, etc. The latter form was then generalized, and under its influence **pāda* was supplanted by *pādā*. After this the proportion *açvā*: *açvāu*: *açvāv*=*pādā*: *x* yields the forms *pādāu* and *pādāv*. That the form *pādā* for *pādāv* before vowels is a relic of the older period, and that *hastā* in the same position is analogical to it, is possible, but there is no numerical predominance of the consonantal stems in such positions, such as would have tended to support this view. I am therefore inclined to believe that the difference between the *a*-stems and other stems in this form was completely obliterated at an early period, though the other possibility must remain, rendering uncertain any employment of these forms as a criterion of date.

Contributions from the Jāiminiya Brāhmaṇa to the history of the Brāhmaṇa literature.—By PROFESSOR HANNS OERTEL, Yale University, New Haven, Conn.

Fourth Series:¹ Specimens of verbal correspondences of the Jāiminiya Brāhmaṇa with other Brāhmaṇas.

A NUMBER of passages from the Jāiminiya Brāhmaṇa printed in previous papers showed a marked resemblance, not only in contents but also in their wording, to similar chapters in other Brāhmaṇas. The story of Yājñavalkya's encounter with the Brāhmins of the Kurupañcālas (JB. ii. 76-77, printed in JAOS. xv. 238), for example, is almost identical in its phraseology with the account given in ÇB. xi. 6. 3.² In the same way the material collected in JAOS. xviii. 26 ff. shows a very striking agreement between the JB. and the Çātyāyana Brāhmaṇa.

Upon the basis of a careful collection of such parallels the relative position of the JB. among the other Brāhmaṇas must ultimately be determined. But such comparisons also throw light on the manner in which our present *corpus Brāhmaṇicum* was composed, and, when made in sufficient number,³ they will help to decide the question in how far a certain amount of legendary and dogmatic stock in trade, cast in definite and accepted forms, existed before our Brāhmaṇas were compiled in their present form and was freely drawn upon by the compilers.⁴

¹ Series I was printed in JAOS. xviii. p. 15; Series II in xix. p. 97; and Series III in *Actes du onzième Congrès International des Orientalistes*. Paris—1897. Vol. i (1899), p. 225.

² Cf. also ÇB. xiv. 6. 9=Bṛh. Ār. Up. iii. 9.

³ Cf. Oldenberg, Deut. Litt. Zeit. 1897, col. 731.

⁴ Cf. on this question : Geldner, Ved. Stud. I (1889), p. 290; Oldenberg, Gött. Gel. Anz. 1890, p. 419 and Deut. Litt. Zeit. 1897, col. 731; Lévy, La doctrine du sacrifice (1898), p. 7; Finot, Rev. de l'histoire des religions xxxvi (1897), p. 445; the writer, JAOS. xviii. p. 16, and American Journal of Philology xx (1899), 446; Sieg, Sagenstoffe des Rg-veda (1902), p. 33; Henry, Revue Critique, xxxvi (1902), No. 48, p. 423 f.

Pending a final decision of this vexed and intricate problem, every increase of our material is welcome. The selections here printed seemed noteworthy not only on account of the closeness of verbal correspondence, but also on account of their length, especially the third. As both the ÇB. and the first book of the ŚB. have been translated, an English version of the JB. extracts is here omitted.

I

JB. i.

ŚB. i.

74. *namaḥ pitṛbhyaḥ
pūrvasadbhya¹ namas sū-
kaṁniṣadbhya² | yuñje³
vācam śatapadīm gāye
sahasravartanīm⁴ gāya-
tram trāiṣṭubham jagad
viṣvārūpāṇi sambhṛtaṁ⁵
devā okāṁśi cakrira⁶ iti.⁷
yan namaḥ pitṛbhyaḥ
pūrvasadbhya⁸ iti pitaro
vā atra pūrva upasīdanti.⁹
na tebhya evāi 'tan namaska-
roti. namas sūkaṁni-
ṣadbhya¹⁰ iti yāir eva brāh-
maṇāis saho 'pusīdaty ārtviḥ-
yam kariṣyaṁs¹¹ tebhya evāi
'tan namaskaroti. yuñje vā-*

4. 10. *yuñje vācam śa-
cam śatapadīm iti vācam
tapadīm ity āha. vāg vāva
evāi 'tac chatapadīm yuñkte.¹²
śatapady ṛk śatapadī. śatasa-
gāye sahasravartanīm¹³
nīm eva tad ātmānam ca yaja-
iti yuktām evāi 'nām etat saha-
mānam ca karoti. 11. gāye
srasvartanīm¹⁴ bhūtām gāyati.
sahasravartanī 'ti sāma
gāyatraṁ¹⁵ trāiṣṭubham vāi
sahasravartanī. sahasra-
jagad¹⁶ ity etāni vāi trīṇi
sanīm e. t. ā. c. y. c. k. 12.*

¹ A. pūrvavatsebhyo. B.C. pūrvāmsadbhya. ² All MSS. sākaniṣ-

³ A. yuke. ⁴ B.C. -nīm. ⁵ So all MSS.

⁶ A. -rū B.C. -re. The quotation is SV. ii. 1179, which, however, reads sakhībhyah for pitṛbhyaḥ, sākāniṣebhyaḥ for sākāniṣadbhyaḥ; sahasravartanī for sahasravartanīm; and sambhṛtā for sambhṛtam.

⁷ A. ti. ⁸ A. pūrvasakṣya. ⁹ C. upadiṣanti. ¹⁰ A. -niṣamya.

¹¹ A. kariṣya; B.C. kariṣyāse. ¹² All MSS. yuke.

¹³ All MSS. -nīm. ¹⁴ B.C. -nīm. ¹⁵ A. tāy-. ¹⁶ B.C. jagam.

savanāni tāny evāi 'tenā' 'tman gāyatram trāiṣṭubham
parigrhṇīte. viṣvā rūpāṇi jagad iti. gāyatram vāi prā-
sambhṛtam¹ iti yajño vāi tāsavanan trāiṣṭubham mā-
viṣvā rūpāṇi yajñam evāi 'tena dhyaṁdīnaṁ savanan jāga-
sambharati. devā okāṁsi tam tṛtīyasavanam. savanāny
cakrira² iti³ sa devam evai eva tad yathāsthānaṁ yathārū-
'tena yajñam kurute.

paṁ kalpayati. 13. viṣvā
rūpāṇi sambhṛte 'ti. viṣ-
vam eva tad vīttam ātmane ca
yajamānāya ca sambharati.
14. devā okāṁsi cakrira
iti. 15. oko hā 'smiṁ yajñāḥ
kurute ya evaṁ veda.

75. asurbindo⁴ hāu 'ddālakis⁵ 16. asitamṛgā ha sma vāi
sāmānām ūjjagāu. tam u hā purākaṣyapā udgāyanti. atha
'sitamṛgā iti kaṣyapānām putrā ha yuvānam anūcānaṁ kusu-
ūcuḥ ko nu no 'yam nṛṣaṁsako rubindam āuddālakim brāh-
'nta udgāyati. ete 'mam anuvy- maṇa udgīthāya vavre. te ho
āharīṣyāma iti. te hā 'nuvyā- 'cuḥ pari vāi no 'yam ārtvij-
harīṣyanta āstāvam upaseduḥ. yam ādatte hante 'mam anu-
sa ho 'vāca namo brāhmaṇā vyāharāme 'ti. tam hā 'nuvyā-
astu purā vā aham adya prā- harīṣyanta upaniṣeduḥ. sa ho
taranuvākād gāyatrena viṣva- 'vāca brāhmaṇā namo vo 'stu.
rūpāsu yajñam samasthāpa- prāhṇe vā aham yajñam sam-
yam. sa yathā gobhīr gavāyam asthāpayam. yathā tu vāi
itvā śramaṇam abalam anu- grāmasya yātasya śrīnaṁ vā
saninudēd evaṁ vāve 'dam yaj- bhagnaṁ vā . 'nusamāvahēd
ñāṣarīram anusainnudāma iti. evaṁ vā aham yajñasyā 'to
te ho 'tthāya pravavrajur 'dhikarīṣyāmi 'ti. te ha hiṁ-
namo 'smāi brāhmaṇāyā 'stu kṛtyo 'ttastuḥ ka idam asmā
vidam vā ayam idam cakāre 'ti. avocad iti.
purā ha vā asya prātaranuvā-
kād gāyatrena viṣvarūpāsu
yajñas samsthito bhavati ya
evaṁ veda.

76. tad ākuḥ⁶: adhvaryo kim 7. tad upavādo 'sti: adh-
stutaṁ stotraṁ hotā⁷ prātar- varyo kim stutaṁ stotraṁ hotā
anuvākenā⁸ 'nvaṣaṁsīd⁹ iti. prātaranuvākenā 'nvaṣaṁsīd

¹ A. 'na. ² So all MSS. ³ D.C. -rū. ⁴ B.C. ti. ⁵ A.B. asurvindo.

⁶ A. ddāprakis. ⁷ A. ār. ⁸ C. om. ⁹ All MSS. -taranvāk-.

¹⁰ All MSS. 'vaṣ-; C. -īr.

*akarma vayan tad yad asmā- iti. sa brūyād akārṣam ahañ
kañ karme 'ty āha hotāram tad yan mama karma hotāram
pṛcchate 'ti. pṛcchate 'ti.*

*hotaḥ kiñ stutañ stotram¹ hotaḥ kiñ stutañ stotran
prātaranuvākenā 'nvaçañsīr² prātaranuvākenā 'nvaçañsīr
iti. akarma vayan tad yad iti. sa brūyād akārṣam ahañ
asmākañ karme 'ty āho 'dgā- tad yan mama karmo 'dgātā-
tāram pṛcchate 'ti. ram pṛcchate 'ti.*

*udgātaḥ kiñ stutañ stotran udgātaḥ kiñ stutañ stotran
hotā prātaranuvākenā 'nva- hotā prātaranuvākenā 'nva-
çañsīd iti. akarma³ vayan çañsīd iti. sa brūyād akārṣam
tad yad asmākañ karme 'ti ahañ tad yan mama karmā
brūyād agāsiṣma⁴ yad atra⁵ ge- 'gāsiṣam yad geyam iti.
yam iti.*

8. *tam ced brūyus tamo vāi
tam yadi brūyus tamāñsi vā⁶ tvam agāsīr na jyotir iti. 9. sa
agāsīr⁷ na jyotīñśi⁸ 'ti jyotīñśy brūyāj jyotis tena yena jyotir
evā 'ham agāsiṣam iti brūyān jyotis tena yena 'rg jyotis tena
na tamāñsi 'ti jyotis tad yad yena gāyatrī jyotis tena yena
ṛg⁹ jyotis tad¹⁰ yad¹⁰ sāma¹⁰ jyo- chando jyotis tena yena sāma
tis¹⁰ tad yad devatāi 'tāni vā jyotis tena yena devatā jyotir
aha jyotīñśy agāsiṣam yuṣmān evā 'ham agāsiṣam na tamo
eva tamasā pāpmanā vidhyānī yuṣmāñs tu pāpmanā tamasā
'ti. tamasā cāi 'vāi 'nāñs tat vidhyānī 'ty āha. pāpmanāi
pāpmanā ca vidhyati. 'vāi 'nāñs tat tamasā vidhyati.*

II

JB. i.

ÇB. xi.

19. 1. *vāg vā¹¹ agnihotrī. 3. 1. 1. vāg gha vā etasyā
tasyāi mana eva vatsaḥ. man- 'gnihotrasyā 'gnihotrī. mana
asā vāi vācam prattāñ¹² duhre¹³ eva vatsaḥ. tad idam manaḥ
vatsena vāi mātaram prattāñ ca vāk ca samānam eva san
duhre.¹⁴ tad vā idam manaḥ¹⁵ nāne 'va. tasmāt samānyā*

¹ A. *hotrañ*; C. inserts *hotā*. ² C. *-īd*. ³ C. *karma*.

⁴ A. *gāciṣṭha*, B.C. *agāsiṣṭha*, but a first person is demanded.

⁵ A. *utra*; B.C. have *yatatra* for *yad atra*. ⁶ C. *mā*.

⁷ C. *agāmasīr*. ⁸ A. *-tīñsi* and omits *iti*. ⁹ B.C. insert *sāma*.

¹⁰ B.C. om. ¹¹ B. inserts *yad*. ¹² B.C. *prakt-*.

¹³ A. *dumpre*, B. *dampre*, C. *dupre*.

¹⁴ A. *dumāi*, B.C. *damhre*. Cf. TMB. xiii. 9. 17, *evam eva prattāñ dughe*. ¹⁵ A. *-nuḥ*.

*pūrvam tatpaṣcā vāg anveti. rajjvā vatsam ca mātaram cā
tasmād vatsam pūrvam yantam 'bhidadhati teja eva graddhā
paṣcā mātā 'nveti. hṛdayam satyam ājyam.
eva medhy' upadohanī' prāṇo
rajjuh. prāṇenāi 'va' vākyam
manaḥ cā 'bhikite. rajjvā vāi
vatsam ca mātaram cā 'bhida-
dhāti.*

2. *tad dha janako vāideho* 2. *tad dhāi 'taj janako vāi-
yājñavalkyam papraccha vet- deho yājñavalkyam papraccha
thā 'gnihotram yājñavalkyā' retthā'gnihotram yājñavalkyā³
iti. vede 'ti ho 'vāca. kim iti. iti. veda samrād iti. kim iti.
paya iti. paya eve 'ti.*

3. *yat payo na syāt kena* 3. *yat payo na syāt kena
juhuyā iti. vrihiyavābhyām juhuyā iti. vrihiyavābhyām
iti. yad' vrihiyavāu na syā- iti. yad vrihiyavāu na syā-
tām kena juhuyā⁵ iti. yad tām kena juhuyā iti. yā anyā
anyad dhānyam tene 'ti.⁶ yad oṣadhaya iti. yad anyā oṣa-
anyad dhānyam na syāt kena dhayo na syuh kena juhuyā iti.
juhuyā iti. āraṇyābhir' oṣa- yā āraṇyā oṣadhaya iti. yad
dhībhir iti. yad āraṇyā' oṣa- āraṇyā oṣadhayo na syuh kena
dhayo na syuh kena juhuyā⁵ juhuyā iti. vānaspatyene 'ti.
iti. adbhīr iti. yad āpo na yad vānaspatyam na syāt kena
syuh⁸ kena juhuyā⁵ iti. juhuyā iti. adbhīr iti. yad
āpo na syuh kena juhuyā iti.*

4. *sa ho 'vāca na vā iha* 4. *sa ho 'vāca na vā iha
tarhi kim canā 'sīd athāi 'tad tarhi kim canā 'sīd athāi 'tad
ahūyatāi' va satyam graddhā- ahūyatāi' va satyam graddhā-
yām iti. tam ho 'vāca vetthā yām iti. vetthā 'gnihotram
'gnihotram yājñavalkya. na- yājñavalkya dhenūcātām da-
mas te 'stu. sahasram bhagaro dāmī 'ti ho 'vāca.
dadma iti.*

5. *atha hāi 'nam upajagāu* 5. *tad apy ete glokāḥ: kim
kim svid vidvān¹⁰ pravasaty¹¹ svid vidvān pravasaty agniho-*

¹ *medhī* equivalent to *methī* (cf. P.W.), 'the post to which the cow is tied'; TMB. xiii. 9. 17 mentions the *methī* and *rajju* together.

² *upadohanī*, this adjective appears to be an ἀπ. λεγ.

³ The pluti is not marked. ⁴ A. *ya*, B.C. *yāu*. ⁵ C. *-yād*.

⁶ All MSS. *tene*, omitting 'ti. ⁷ A. *ārabhy*. ⁸ All MSS. *syur iti*.

⁹ A.B. *ahūyata iva*, C. *ahūyanāi 'va*.

¹⁰ A. *kin vidvān*, B. *kin cidvān*, C. *kismi vidvān*.

¹¹ A.B. *prasavasati*, C. *prasavasayati*.

20. 1. *agnihotrī gr̥hebhyaḥ trī gr̥hebhyaḥ katham̐ svid asya kathā tad asya kāvyaṁ kathā kāvyaṁ katham̐ samtato agni-samtato 'gnibhir̐ iti yad agnīn̐ bhir̐ iti katham̐ svid asyā 'napa-adhāyā' 'thā 'papravasatī' proṣitam bhavati 'ty evāi 'tad katham̐ asyā' 'napaproṣitam̐ āha. bhavati 'ti.*

2. *sa ho 'vāca vājasaneyo yo 6. yo javiṣṭho bhuvaneṣu sa javiṣṭho bhuvaneṣu sa vidvān̐ vidvān̐ pravasan̐ vide tathā pravasan̐ vide' tathā tad' tad asya kāvyaṁ tathā samtato asya' kāvyaṁ tathā samtato agnibhir̐ iti mana evāi 'tad āha 'gnibhir̐ iti. mana iti ho 'vāca manasāi' vā'syā 'napaproṣitam mano vāva' bhuvaneṣu javiṣ- bhavati 'ti. ṭham manasāi' 'vā'syā 'napa-proṣitam bhavati 'ti ha tad uvāca.*

3. *atha hāi 'nam upajagāu 7. yat sa dūram paretya yat' sa dūram paretyā 'tha atha tatra pramādyati kasmīn̐ tatra pramādyati kasmīn̐ sā sā 'sya hutāhutir̐ gr̥he yām 'sya hutāhutir̐ gr̥he yām asya asya juhvatī 'ti yat sa dūram paretyā 'tha tatra pramādyati kasmīn̐ asya sā 'hutir̐ hutā bhavati 'ty evāi 'tad āha.*

4. *sa ho 'vāca vājasaneyo yo 8. yo jāgāra bhuvaneṣu riṣvā jāgāra¹⁰ bhuvaneṣu sa vidvān̐ jātāni yo 'bibhaḥ. tasmīn̐ sā pravasan¹¹ vide¹² tasmīn̐ sā 'sya 'sya hutāhutir̐ gr̥he yām asya hutāhutir̐ gr̥he yām asya juh- juhvatī 'ti. prāṇam̐ evāi 'tad vatī 'ti. prāṇa¹³ iti ho 'vāca. āha. tasmād̐ āhuḥ prāṇa evā prāṇo vāi¹⁴ bhuvaneṣu jāgarah̐ 'gnihotram̐ iti. prāṇa evā 'sya sā hutāhutir̐¹⁵ bhavati. tasmād̐ āhuḥ prāṇo 'gnihotram̐ iti yāvad̐ dhy eva prāṇena prāṇiti tāvad̐ agni-hotram̐ juhoti.*

¹ A. āthāya. ² A. paḥprasaratī. ³ C. asyān̐. ⁴ C. pravasan̐ cide.

⁵ B.C. omit. ⁶ B.C. tasya. ⁷ A. vāca, B. pava. ⁸ C. manasāid̐.

⁹ All MSS. yat. ¹⁰ All MSS. jāgārar. ¹¹ A. prasavasan.

¹² A.B. nide. ¹³ B.C. -ṇā. ¹⁴ All MSS. vā. ¹⁵ A. hukāhutir̐.

III.

The only important differences in the two versions are these : xii. 4. 1. 12 (the lowing of the *agnihotri*-cow); 4. 4. 4 (lightning burns the sacrificial fire); and 4. 4. 5 (the sacrificial fires come in contact with profane fires) are peculiar to ÇB. On the other hand, while ÇB. xii. 4. 2. 5 (=JB. i. 57. 1) mentions only one disturbance of the sacrifice through the death of the sacrificer, the JB. (i. 57. 2 and 3) adds two others. It also mentions (i. 64. 4) as a separate contingency the fusion of the *āhavanīya* and *gārhapatya* fires.

JB. i.

ÇB. xii.

51. 1. *dirghasattram ha vā* 4. 1. 1. *dirghasattram ha vā*
eta upayanti ye 'gnihotram eta upayanti ye 'gnihotram
juhvati. etad dha vāi sattram juhvati. etad vāi jarāmaryam
jarāmūriyam.¹ jarayā vā hy sattram yad agnihotram. jar-
evā 'smān mucyate² mṛtyunā ayā vā hy evā 'smān mucyante
vā. mṛtyunā vā.

2. *tad āhuḥ: yad³ etasya* 2. *tad āhuḥ: yad etasya*
dirghasattriṇo 'gnī⁴ juhvato dirghasattriṇo 'gnihotram juh-
'gnīn antareṇa yuktaṁ vā vi- vato 'ntareṇā 'gnī yuktaṁ vā
yāyāt saṁ vā careyuḥ kiṁ viyāyāt saṁ vā careyuḥ kiṁ
tatra karma kā prāyaścittir iti. tatra karma kā prāyaścittir iti.
kurvīta hāi 'va niṣkṛtīm api kurvīta hāi 'va niṣkṛtīm api
he⁶ 'ṣtyā yajeta. tad u tathā 'ṣtyā yajeta. tad u tan nā 'dri-
na vidyād imān vā eṣa lokān yete 'mān vā eṣa lokān anuvi-
anuvitanute yo 'gnīn ādhatte. tanute yo 'gnī ādhatte.

¹ C. *jurū*. *jarāmūriya* must be a derivative of **jarāmūra* equivalent to *jīryamūra* (TMB. xv. 17. 3) which the commentator glosses by *jarayā mūḍha*. (*mūḍha* is Sāyaṇa's usual gloss for *mūra* in the RV.) What follows, however, shows that the JB. connects the second member of the compound (*mūra*) with *ṣmṛ* 'to die.'

² C. *mucyateta*. ³ A. *etad*.

⁴ The passage *yad . . . careyuḥ* is as follows in A: *yad etasyā agnīn (!) veti yasyā 'ntareṇa yuktaṁ vā 'piyāti saṁ vā caranti*; in B.C.: *yad etasya dirghasattriṇo 'gnī juhvato 'gnīn antareṇa yuktaṁ vā vidhāyāt saṁ vā careyuḥ kiṁ tatra karma kā prāyaścittir iti khvajño [C. yajño] vāi cakro [C. cako] vajño [C. om.] vā*.

⁵ So all MSS. I have hesitated to emend it. For the reduction of *agnihotra* to *agni* cf. Francke, WZKM. viii. 241; ZDMG. xlv. 481; Geldner in Ved. Stud. ii. 274; Bartholomae, IF. xi. 112-114; Oertel, Lectures on the Study of Language, p. 314; Osthoff, Etymol. Parerga i. 170; 265.

⁶ A. *hye*.

3. *tasyā 'yam eva loko gār-
hapatyō bhavaty antarikṣaloko*
'nvāhāryapacano' 'sāv eva loka
āhavanīyah'. kāmān vā eṣu
lokeṣu yuktaṁ cā 'yuktaṁ ca
vayāṁsi saṁcaranti. sa vid-
yād yadi me 'pi grāma evā
'gnīn antareṇā 'yāsīn nāi 'va
ma ārtir asti na riṣṭiḥ kā
cane' 'ti'.

4. *trayo ha tvāi grāmyāḥ*
paçavo 'justāḥ: durvarāha'
elakaḥ çvā'. teṣāṁ yadi kaḥ
cid antareṇa sam īyeta' (?)
kiṁ tatra karma kā prāyaçcit-
tir iti.

52. 1. *tad u hāi 'ke cchā-
dim' (?) uṣṭim' (?) eva nirapanto*
yanti¹⁰ 'dam viṣṇur vicā-
krama'¹¹ ity etaya 'rcā.

tad u¹² tathā na kuryād yo ha
tatra brūyād āsān vā ayaṁ
yajamānasyā¹³ 'vāpsīt'¹⁴ kṣipre
paramāsān¹⁵ āvapsyate jyeṣṭha-

3. *tasyā 'yam eva loko gār-
hapatyā antarikṣaloko* 'nvāhā-
ryapacano 'sāu loka āhavanī-
yah. kāmān nvā eṣu lokeṣu
yuktaṁ cā 'yuktaṁ ca
vayāṁsi saṁcaranti. sa yadi hā
'syā 'py antareṇa grāmo 'gnīn
'gnīn antareṇā 'yāsīn nāi 'va
me kā canā
'rtir asti na riṣṭir iti hāi 'va
vidyāt.

4. *trayo ha tvāva paçavo*
'medhyāḥ: durvarāha edakaḥ
çvā. teṣāṁ yady adhiçrite
'gnihotre 'ntareṇa kaḥ cit saṁ-
caret kiṁ tatra karma kā prā-
yaçcittir iti.

tad dhāi 'ke gārhapatyād
bhasmo 'pahatyā 'havanīyān
nirapanto yanti 'dam viṣ-
ṇur vicakrama ity etaya
'rcā. yajño vāi viṣṇus tad yaj-
ñenāi 'va yajñam anusamtan-
mo bhasmanā 'sya padam api-
vapāma iti vadantaḥ.

tad u tathā na kuryād yo hāi
tatra brūyād āsān vā ayaṁ
yajamānasyā 'vāpsīt kṣipre
paramāsān āvapsyate

¹ All MSS. vāhārya-. ² B.C. ābhav-. ³ All MSS. cana.

⁴ All MSS. yati. ⁵ A. dūrvā-. ⁶ All MSS. cā.

⁷ A. sañ neīyeta, B.C. -jī-. ⁸ All MSS. cchādim. ⁹ All MSS. uṣṭim.

¹⁰ A. reads yanti, B.C. yanti, all MSS. then insert gārhapatyād āhavanīyān [B.C. -yā] ninayantīyād which seems to be erroneously transferred from below, vs. 5. where C. also has ninayant īyād for ninayann īyād. The reading of B.C. yanti would seem to indicate that the quotation idam viṣṇur, etc., followed immediately. If the words are not regarded as an interpolation ninayantī must be read for ninayanti yād.

¹¹ =SV. i. 222 (RV. 1. 22. 17) etc. ¹² A. du for tad u.

¹³ A. yajāmasyā. ¹⁴ A. vāpsant.

¹⁵ A. pārānāsān, B. ranānāsāvan, C. parānāsāvan.

*gr̥hyaṇi*¹ *rotsyati*² 'ti *tathā jyeṣṭhagr̥hyaṇi. rotsyati* 'tī
hāi 'va *syāt.* 'cvaro *ha tathāi* 'va *syāt.*

2. *ittham eva kuryāt: ud-*
apātraṁ vāi vo 'dakamaṇḍa-
luṁ vā 'dāya gārhapatyād
*āhavanīyān ninayann*³ *iyād*
idaṁ viṣṇur vicakrama
ity etayāi 'va 'rcā. *devapavi-*
tram vā etad yad ṛg devapavi-
*tram etad yad āpas*⁴. *tad yad*
evā 'tra *yajñasyā* 'cāntam *bha-*
vati yad amedhyam āpo vāi
tasya sarvasya cāntir
*evāi*⁵ 'nam *tac chamayanti.*

5. *ittham eva kuryāt: ud-*
asthālīṁ vāi vo 'dakamaṇḍa-
luṁ vā 'dāya gārhapatyād agra
idam viṣṇur vicakrama
ity etayāi 'va 'rcā. *yajño vai*
viṣṇus tad yajñenāi 'va *yaj-*
ñam anusaṁtanoti. yad vāi
yajñasya rīṣtaṁ yad aśāntam
āpo vāi tasya sarvasya cāntir
adbhīr evāi 'nat *tac chāntyā*
camayati. etad eva tatra
karma.

53. 1. *tad*⁶ *āhuḥ: yad etasya*
dīrghasattrīṇo 'gnihotraṁ juh-
*vato 'gnihotraṁ*⁷ *duhyamānaṁ*
skandet kiṁ tatra karma kā
prāyaścittir iti. yad eva tatra
sthālyāṁ pariṣiṣṭaṁ syāt tena
juhuyāt. yady u nīcī sthālī
*syād api vā bhidyeta*⁸ *kiṁ*⁹
tatra karma kā prāyaścittir
*iti. skannaprāyaścittyāi*¹⁰ 'vā
'bhimṛṣyā 'skann *adhite*
*'ty atha yad anyad*¹¹ *vindet*
tena juhuyāt.

6. *tad āhuḥ: yasyā* 'gniho-
traṁ dohyamānaṁ skandet kiṁ
tatra karma kā prāyaścittir
iti. skannaprāyaścittenā 'bhi-
mṛṣyā 'dbhir *upaninīya pari-*
ṣiṣṭena juhuyāt. yady u nīcī
sthālī syād yadi vā bhidyeta
skannaprāyaścittenāi 'va 'bhi-
mṛṣyā 'dbhir *upaninīya yad*
anyad vindet tena juhuyāt.

2. *yadā vāi skandaty atha*
dhīyate. reto vāi payo yonir
*iyam*¹² *yonīyāṁ evāi* 'tad *retah*
pratiṣṭhāpayaty anuṣṭhyā 'sya
*retas siktam*¹³ *prajāyate*¹⁴ *ya*
*evam veda. anuto*¹⁵ *vāi par-*

7. *atha yatra skannaṁ syāt*
tad abhimṛṣed askann adhī-
ta prājanī 'ti. *yadā vāi*
skandaty atha dhīyate yadā
'tha prajāyate. yonir
vā iyaṁ retah payas tad asyām
hā 'sya *retah siktam prajāyate*

¹ A. *jyeṣṭham gr̥ham*, B.C. *jyeṣṭhyagr̥hyaṇi*.

² A. *rotsyanti*, B. *rotsyasī*. ³ C. *-yañt*. ⁴ A. *ācas*. ⁵ B.C. *evāiva*.

⁶ A. *yad*. ⁷ A. *agnir āhotraṇ*. ⁸ B.C. *bhidetāt*.

⁹ Here and in the following B.C. abbreviate.

¹⁰ A. *-cittī*. ¹¹ A. *agnid*. ¹² A. *yay*, B. *yonīy yay*, C. *yonir cay*.

¹³ A. *siktaḥ*. ¹⁴ A. *prajāyanta*. ¹⁵ All MSS. *ahuto*.

janya skandati 'hāu' 'śadhayo ya evam etad veda. amuto vāi vanuspatayo jāyante. puruṣād divo varṣati 'hāu' 'śadhayo van-retas skandati paṣubhyas³ tatu aspatayaḥ prajāyante. puru-idaṁ sarvām prajātam. sa śād retaḥ skandati paṣubhyas vidyād upa⁴ mā devāḥ prābhū- tatu idaṁ sarvām prajāyate. van⁵ prajātir⁶ me bhūyasy⁷ tad vidyād bhūyasi me prajā-abhūc chreyān bhaviṣyāmī 'ti. tir abhūd bahuḥ prajāyā paṣu-tathā hāi 'va⁸ syāt. bhir bhaviṣyāmi chreyān bha-viṣyāmī 'ti.

3. *atho yatrāi* 'tad vibhin- 8. *atha yatrā* 'vabhinnam
nan⁹ tad udapātṛaṁ vāi 'ro syāt tad udasthālīṁ vāi vo
'dakamaṇḍalūṁ¹⁰ vo 'panīna- 'dakamaṇḍalūṁ vā ninayet.
yed bhūr bhuvā¹¹ svar yad vāi yajñasya riṣtaṁ yad
ity etābhir vyāhṛtibhiḥ. etā aśāntam āpo vāi tasya sarva-
vāi vyāhṛtayas sarvapṛāyaḥ- sya gāntir adbhīr evāi 'nat tac
cittayaḥ. tad anena sarveṇa chāntyā śamayati bhūr bhu-
pṛāyaścittīṁ kurute. vaḥ svar ity etābhir vyāhṛti-
bhiḥ. etā vāi vyāhṛtayaḥ sar-
vapṛāyaścittīḥ. tad anena sar-
veṇa pṛāyaścittīṁ kurute.

54. 1. *athāi* 'tāni kapālāni tāni kapālāni saṁcītya yatra
saṁcītya yatrā 'havanīyasya bhasmo 'ddhṛtaṁ syāt tan ni-
bhasmo 'ddhṛtaṁ¹² syāt¹³ tad vapet. etad eva tatra karma.
upanivapet¹⁴. etad evā 'tra
karma.

2. *atho khalv āhuḥ*: yat 4. 2. 6. *tad āhuḥ*: yasyā
prāca uddrutasya¹⁵ skandet kiṁ 'gnihotraṁ srucyunnītaṁ skan-
tatra karma kā pṛāyaścittir iti. det kiṁ tatra karma kā prā-
yad¹⁶ eva tatra sruci pariṣi- yaścittir iti. skannapṛāyaḥ-
ṣṭaṁ syāt tena juhuyāt. yady cittenā 'bhīmṛṣyā 'dbhir upa-
u nīcī sruk syād api rā bhidyē- nīnīya pariṣiṣṭena juhuyāt.
ta kiṁ tatra karma kā pṛāyaḥ- yady u nīcī sruk syād yadi vā

¹ A.C. -atī, B. -atīṁ. ² A. hyāu, B. syāu, C. bhāu. ³ A. paṣurabhas.

⁴ A. yupa. ⁵ B. prābhṛvan, C. prābhūn. ⁶ B.C. prajāpatir.

⁷ B.C. bhṛy-. ⁸ B.C. vā.

⁹ A. vikāṇaṁ, B.C. skaṇṇaṁ; the ÇB. parallel suggests *vibhinnam*; an emendation to *viṣyaṇṇam* (cf. AB. vii. 5. 2 *yasyā* 'gnihotraṁ adhi-
ṣṭitaṁ skandati vā viṣyandate vā kā tatra pṛāyaścittir iti) might also
be thought of. ¹⁰ A. -am. ¹¹ B.C. bhu. ¹² A. dhṛtam, B.C. dhṛtam.

¹³ A. asyat. ¹⁴ A. upanired, B. upanikired, C. upanikared.

¹⁵ A. uditasya, B.C. udrutasya. See below 56. 1; 57. 2. ¹⁶ A. yed.

cittir iti. tasyo 'ktaḥ' praty-
abhimarṣaḥ¹.

3. *tad u hāi 'ke tata eva pra-*
tyetyo 'nnayanti. tad u tathā
na kuryāt. yo ha tatra brūyād
yad anenā 'gnihotrenā 'cikīr-
ṣiṇ³ nyavṛtat tasmān nā 'sye
'daṇi svargyam⁴ iva bhaviṣyati
tathā hāi 'va syāt.

4. *ittham eva kuryāt: yatrāi*
'va skandet tad upaviṣed athā
'smiṇ sthālīm āhareyus sruvaṇ⁵
ca⁶ sruvaṇ ca nirṇijya tad⁷ ada⁸
evā 'syo 'nnesyāmī 'ty uktam
bhavaty atha yathonnūtam un-
nīya samidham ādāya prāk⁹
preyāt. tad yathā pratyutthā-
ya mītrān vaded¹⁰ evam evāi 'tad
avṛttim pāpmānam apahatyā¹¹
'hutim prāpuoti. tad u hāi
'ka upe 'va labhante 'hutaṇ
tasya yasyā 'gnihotrocchiṣṭeṇa
vidyād yadā vā etad ayātayā-
ma bhavaty¹² athāi 'tasyā 'pi
havirātāñcanam¹¹ kurvanti.

55. 1. *tad āhuḥ: yadāi 'tas-*
ya dīrghasattriṇo 'gnihotraṇ¹²

bhidyeta skannaprāyaścittēnāi
'vā 'bhimṛṣyā 'dbhir upaninī-
ya yat sthālyām pariṣiṣṭam
syāt tena juhuyāt.

7. *tad dhāi 'ke pratiparetya*
yat sthālyām pariṣiṣṭam bha-
vati tena juhvati. tad u tathā
na kuryāt. svargyam vā etad
yad agnihotram. yo hāi 'naṇi
tatra brūyāt prati nvā ayaṇi
svargāl lokād avāruṣaṇ nā
'sye 'daṇi svargyam iva bhavi-
ṣyatī 'tī 'cvaro ha tathāi 'va
syāt.

8. *ittham eva kuryāt: tad*
evo 'paviṣed yat sthālyām pari-
ṣiṣṭam syāt tad asmā unnīyā
valhante hutocchiṣṭam vā etad
yātayāma vā etan nāi 'tasya
hotavyam iti. tad u tan nā
'driyeta. yadā vā etad ayāta-
yāmā 'thāi 'nad dhavirātāñ-
canam kurvate. tasmād yat
sthālyām pariṣiṣṭam syāt tad
asmā unnīyā 'hareyur yady u
tatra na syād yad anyad vin-
det tad agnāv adhiṣṭṛityā 'va-
vyotyā 'paḥ pratyānīyo 'dvāsya
tad ado hāi 'vo 'nnesyānū 'ty
nūtam evā 'smā unnīyā 'hare-
yus tena kāmam juhuyāt.
etad eva tatra karma.

4. 2. 2. *tad āhuḥ: yasyā*
'gnihotraṇ dohyamānam ame-

¹ A. -am. ² A. pratyābhīmaṣas. ³ All MSS. -ī. ⁴ A. svargam.

⁵ A. om. ⁶ A. data. ⁷ C. prāñ.

⁸ All MSS. paced (perhaps voced ?); the conjecture is only a makeshift ;
cf. AB. ii. 20. 15. ⁹ A. mapāñnatyā. ¹⁰ A. bhavatyāit.

¹¹ A. vīnātāñcanama.

¹² A. om.

*juhvato*¹ 'gnihotraṁ duhyamā- dhyam āpadyeta kiṁ tatra
nam amedhyam āpadyeta² kiṁ karma kâ prāyaścittir iti.
tatra karma kâ prāyaścittir iti. tad dhāi 'ke hotavyam man-
tad u hāi 'ke hotavyam eva³ yante prayatam etan nāi 'ta-
manyante na vāi devāḥ kas- syā 'homo 'vakulpate na vāi
māc⁴ cana bībhatsanta⁵ iti va- devāḥ kasmāc cana bībhatsante.
dantaḥ. tad u tathā na vidyāt. bībhatsantā⁶3i tu devāḥ. ittham
puruṣo ne⁷ 'va⁸ bībhatsēyād⁹ bi- eva kuryāt: gārhapatyād uṣ-
bhatsate bībhatsantā¹⁰9 tu¹¹ de- ṇam bhasma nirukhya tasmīn
rāḥ. ittham eva kuryāt: gār- enad uṣṇe bhasmaṁ tūṣṇīm
hapatasya¹²i 'vo 'ṣṇam¹³ bhasma ninayed adbhīr upaninayaty
nirukhya¹⁴2 tasmīn enat tūṣṇīm adbhīr enad āpnoty atha yad
ninayet. tan¹⁵13 na hutam nā anyad vindet tena juhuyāt.
'hutam. adbhīr anuninayed¹⁶14 etad eva tatra karma.
adbhīr evai 'nad āpnoty atha yad anyad vindet tena juhuyāt.

2. atho khalv āhuḥ: yad¹⁷ 3. tad āhuḥ: yasyā 'gnihotraṁ dohitam amedhyam āpad-
dugdham¹⁸ amedhyam¹⁹ āpad- yeta kiṁ tatra karma kâ prā-
yeta¹⁸ kiṁ tatra karma kâ prā- yaścittir iti. ya evāi 'te 'nṅā-
prāyaścittir iti. yeṣv¹⁹ evā ya evāi 'te 'nṅā-
'nṅāreṣv adhiṣṭrayiṣyan syāt rā nirūḍhā yeṣv adhiṣṭrayiṣyan
tān eva pratyukhya²⁰ teṣv evāi²¹ bhavati tān pratyukhya tasmīn
'nat tūṣṇīm ninayet. tan na enad uṣṇe bhasmaṁ tūṣṇīm
hutam nā 'hutam. adbhīr anu- ninayed adbhīr upaninayaty
ninayed adbhīr evai 'nad āpno- adbhīr enad āpnoty atha yad
ty atha yad anyad vindet tena anyad vindet tena juhuyāt.
juhuyāt. etad eva tatra karma.

3. atho khalv āhuḥ: yad²² 4. tad āhuḥ: yasyā 'gnihotraṁ
adhiṣṭritam amedhyam²³ āpa- tram adhiṣṭritam amedhyam
dyeta kiṁ tatra karma kâ prā- āpadyeta kiṁ tatra karma kâ
yaścittir iti²⁴. yeṣv evā 'nṅā- prāyaścittir iti. ya evāi 'te

¹ A. om. ² A. -dye. ³ A. e. ⁴ A. kasmic. ⁵ All MSS. bībhatsa.

⁶ B.C. nv. ⁷ B.C. eva.

⁸ bībhatsēya from the noun bībhatsā, formed like *didṛkṣeya* (by-form of *didṛkṣeṇya*, Whitney, Gr. § 1217, § 1038), from *didṛkṣā* Whitney, Gr. § 1216a. ⁹ All MSS. -tsantā. ¹⁰ A. idam, B. idum, C. itum.

¹¹ C. 'ṣṇavam. ¹² A. nina ihya. ¹³ B.C. yan. ¹⁴ A. -yer.

¹⁵ B.C. yah. ¹⁶ B. gdhār, C. dugdhar. ¹⁷ B.C. mmedgham.

¹⁸ A. -ye. ¹⁹ D.C. yenasv. ²⁰ All MSS. pratyumhya.

²¹ All MSS. āivāi. ²² B.C. yathād. ²³ A. medh-. ²⁴ A. tṛti.

*reṣv adhiçritam syāt tām eva 'ngārā nīrūdhā yeṣv adhiçri-
pratyuhya' teṣv evāi² 'nat tūṣ- tam bhavati teṣv enat tūṣṇīm
ṇīm ninayet. tan na hutam juhuyāt tad dhutam ahutam
nā 'hutam. yad ahāi 'nat³ te- yad ahāi 'nat teṣu juhoti tena
ṣu ninayāti tena hutam yad⁴ v⁵ hutam yad v enāṅs tenāi 'vā-
enāṅs⁶ teno evā 'nugamayati nugamayati tenā 'hutam. ad-
teno ahutam. adbhīr anuni- bhīr upaninayaty adbhīr enad
nayed adbhīr evāi 'nad āpnoty āpnoty atha yad anyad vindet
atha yad anyad vindet teno tena juhuyāt. etad eva tatra
juhuyāt. karma.*

4. *atho khalv āhuḥ: 56. 1. 9. tad āhuḥ: yasyā 'gniho-
yat prāg' uddrutam⁷ amedhyam tram srucy unnītam amedhyam
āpadyeta kiṇ tatra karma kā āpadyeta kiṇ tatra karma kā
prāyaścittir iti. tad u hāi 'ke prāyaścittir iti. tad dhāi 'ke
hotavyam eva manyante pra- hotavyam manyante prayatam
yatam⁸ etan nāi 'tasyā 'homaḥ etan nāi 'tasyā 'homo 'vakalp-
kalpata iti vadantaḥ. atha ate na vāi devāḥ kasmāc cana
hāi 'ke 'dbhīr abhyāsicya⁹ bībhatsantu iti. tad dhāi 'ka
parāsiṅcanti. tad u tathā na utsicya chardayanti. tad u
kuryāt. yo ha tatra brūyāt tathā na kuryāt. yo hāi 'nam
parāṇ vā ayam idam agniho- tatra brūyāt parāsiṅcata nvā
tram āsiṅcat parāseksyate ayam agnihotram kṣipre 'yam
'yam¹¹ yajamāna iti tathā hāi yajamānaḥ parāseksyata iti
'va syāt. ittham eva kuryāt: 'çvaro ha tathāi 'va syāt. it-
āhavanīya eva samīdham tham eva kuryāt: āhavanīye
abhyādhāyā¹² 'havanīyasyāi samīdham abhyādhāyā 'hava-
'vo 'ṣṇam bhasma niruhya¹³ ta- nīyād evo 'ṣṇam bhasma nir-
smīnn enat tūṣṇīm ninayet. uhya tasmīnn enad uṣṇe bhas-
tan na hutam¹⁴ nā 'hutam. ad- maṅs tūṣṇīm ninayet. adbhīr
bhīr anuninayed adbhīr evāi upaninayaty adbhīr enad āp-
'nad āpnoty. atha yad anyad noty atha yad anyad vindet
vindet tena juhuyāt. etad eva tatra
karma.*

¹ A. *pratyāhya*. ² A. *āināiva*, B.C. *āivāi*. ³ All MSS. *nas*.

⁴ A. *yed*. ⁵ All MSS. *vo*. ⁶ All MSS. *yenams*. ⁷ C. *prā*.

⁸ A. *udrūtaṇ*, C. *hudhra*.

⁹ All MSS. *pretam*. I make the change with some hesitation; cf
†i + pra 1 in PW.

¹⁰ B.C. *-sicca*.

¹¹ A. *yā*, B.C. *yāy*.

¹² A. *-dhāyāyā*.

¹³ A. *nirīhya*.

¹⁴ A. *huñ*.

2. *atho khalv āhuḥ: yad* 10. *tad āhuḥ: yasyā'gniho-*
avavarset kiṃ tatra karma kā traṇi srucy unnītam upariṣṭād
prāyaścittir iti. sa vidyād avavarset kiṃ tatra karma kā
upariṣṭān¹ mā śukram āgāt prāyaścittir iti. tad vidyād
prajāpatir me² bhūyasy abhūc upariṣṭān mā śukram āgann
chreyān bhaviṣyāmī 'ti tathā upa mān devāḥ prābhūvañ
hāi 'va syāt. chreyān bhaviṣyāmī 'ti tena

kāman juhuyād. etad eva
tatra karma.

3. *atho khalv āhuḥ: yat pūr-*
vasyām āhutāu hutāyām³ an-
gārā⁴ anugaccheyuḥ kvo⁵ 'ttu-
rām juhuyād iti. ya eva tatra
śakalo⁶ 'ntikah⁷ syāt tam adhy-
asyan juhuyād dārāu-dārāu
abhyasyā 'bhijuhuyād dārāu-
hy agnih. sa yadi⁸ tasyām⁹
dārāv agnir iti vadan. dārau-
na tiṣṭhed¹⁰ dhiraṇyam abhi-
dārāu hy evā 'gniḥ. yady u
juhuyāt. tad¹¹ agner vā etad
asya hṛdayam vy eva likhed
reto yad dhiraṇyam ya u vāi
dhiraṇyam abhijuhuyād agner
pitā¹² sa putras tasmād dhi-
raṇyam abhijuhuyāt.¹³

4. 3. 1. *tad āhuḥ: yat pūr-*
vasyām āhutāu hutāyām
athā 'gnir anugacchet kiṃ tatra
karma kā prāyaścittir iti. yam
prativeṣaṃ śakalaṃ vindet tam
abhyasyā 'bhijuhuyād dārāu-
dārāv agnir iti vadan. dārau-
hy evā 'gniḥ. yady u
juhuyāt. tad¹¹ agner vā etad
asya hṛdayam vy eva likhed
reto yad dhiraṇyam ya u vāi
dhiraṇyam abhijuhuyād agner
vā etad reto yad dhiraṇyam ya
u vāi putrah sa pitā yaḥ pitā
sa putras tasmād dhiraṇyam
abhijuhuyāt. etad eva tatra
karma.

4. *atho khalv āhuḥ: 57. 1.*
yad adhiḥrite yajamāno mri-
yeta kiṃ tatra karma kā prā-
yaścittir iti. paryādhāyāi¹⁴
'vāi 'nad viṣyandayet. etad
evā 'tra karmā 'tho ha khalv¹⁵
esāi 'ca¹⁶ sarveṣāṃ haviryajñā-
nām prāyaścittir.

4. 2. 5. *tad āhuḥ: yad adhi-*
ḥrite 'gnihotre yajamāno mri-
yeta kiṃ tatra karma kā prā-
yaścittir iti. tad evāi 'nad
abhiparyādhāya viṣyandayed
atho khalv āhur etāvati sarva-
syā haviryajñasya prāyaścittir
iti. etad eva tatra karma.

¹ All MSS. *upariṣṭā*. ² C. *vāi*. ³ A. *yāma*. ⁴ A. *hāṇa*.

⁵ A. *ko*, B.C. *tvo*. ⁶ B.C. *śakralo*.

⁷ A.C. *antika*, B. *antaka*, possibly to be changed to *antike* rather than *-kaḥ*. ⁸ A. *di*. ⁹ *tasyām* scil. *āhutāu*.

¹⁰ *tiṣṭhed*, *ṣsthā* with loc. = 'abide by,' 'be satisfied with' (AB. vii. 18. 4); cf. *stare decisis*. ¹¹ A. om. ¹² B.C. *papitā*.

¹³ B.C. *-yād ity*. ¹⁴ B. *mar-*.

¹⁵ All MSS. omit *āhur*, which should probably be inserted. ¹⁶ C. *vava*.

2. *atho khalv āhuḥ: yat prācy¹ uddrute² yajamāno mriyeta kiṃ tatra karma kā prāyaścittir iti. yad evā 'taç³ caturgr̥hītam ādiṣṭaṃ syāt tatrāi 'vāi 'nad abhyunnayet. etad evā 'tra karma.*

3. *atho khalv āhuḥ: yat pūrvasyām āhutāu⁴ hutāyām yajamāno mriyeta kiṃ tatra karma kā prāyaścittir iti. tad u hāi 'ke hotavyam eva manyante kṛtsnaṃ vā etasyā 'gnihotraṃ⁵ hutaṃ bhavati yasya pūrvā hutā 'hutir⁶ bhavati 'ti vadantaḥ⁷. tad u tathā na vidyān na vāi pretasyā 'gnihotraṃ juhōti⁸. yad evā 'taç⁹ caturgr̥hītam ādiṣṭaṃ syāt tatrāi 'vāi 'nad abhyunnayed etad evā 'tra karma¹⁰.*

58. 1 *tad āhuḥ: yad etasya* 4. 1. 9 *tad āhuḥ: yasyā*
dirghasattriṇo 'gnihotraṃ juh- 'gnihotrī dohyamāno 'paviṣet
vato 'gnihotrī duhyamāno 'pa- kiṃ tatra karma kā prāyaścittir
viṣet kiṃ tatra karma kā prā- iti. tām hāi 'ke yajūṣo 'tthā-
yaścittir iti. tām¹¹ u¹² hāi 'ke payanty udasthād devy
yajūṣo¹³ 'tthāpayanty avṛttim aditir iti. iyaṃ vā aditir
vā eṣā yajamānasya pāpmā- imām evā 'smā etad utthāpa-
nam pratidṛçyo¹⁴ 'paviṣati ya- yāma iti vadantaḥ. āyur
syā 'gnihotrī duhyamāno 'pa- yajñapatāv adhād iti.
viṣati. tām utthāpayanty ud- āyur evā 'smiṃs tad dadhma
asthād devy aditir iti¹⁵. iti vadantaḥ. indrāya kṛṇ-
iyam¹⁶ vāi¹⁵ devy¹⁵ aditir¹⁵ imām vatī bhāgam iti. indri-

¹ C. *prācy*. ² A.B. *udute*, C. *udrute*.

³ All MSS. *dayaç*, but cf. § 3, note⁹. ⁴ B. -*tām*. ⁵ D.C. -*trā*.

⁶ For *pūrvā hutā 'hutir*. A reads *purvāhutibhir*. ⁷ B.C. *ved-*.

⁸ A. *juhvoti* (contaminated spelling from *juhvati* and *juhōti* ?).

⁹ B.C. *dayaç*. ¹⁰ A. *kaṃ*. ¹¹ B.C. *tad*. ¹² A. *ama*.

¹³ A. *yañjuṣo*, B.C. *yajñaṣṭo*. ¹⁴ A. *pratidṛbhyo*.

¹⁵ A. *om*. ¹⁶ B.C. *yam.*; A. *om*.

evā 'smāi tad¹ utthāpayanti. yam evā 'smiṁs tad dadhma āyur yajñapatāv adhāḍ² iti vadantaḥ. mitrāya va-ity āyur evā 'smiṁs tad dadhati. ruṇāya ce 'ti. prāṇodānāu in drāya kṛṇvatī bhā-vāi mitrāvaruṇāu. prāṇodāgam iti. indriyam evā 'smiṁs nāv evā 'smiṁs tad dadhma iti tad dadhati³. mitrāya va-vadantaḥ. tān tasyām āhur ruṇaya⁴ ce⁵ 'ti. prāṇāpā-tyām brāhmaṇāya dadyād nāu nvāi⁶ mitrāvaruṇāu prā-yam anabhyāgamisyān man-nāpānāv evā 'smiṁs tad dadha-yeta. ārtīm vā eṣā pāpmā-ti⁷ tān⁸ tasyām evā 'hutāu hu-nan yajamānasya pratidṛṣyo tātām brāhmaṇāya dadati 'pāvikṣad ārtim evā 'smiṁs tat yañ samvatsaram anabhyāga-pāpmānam pratimuñcāma iti misyanto⁹ bhavanty¹⁰ avṛttim¹¹ vadantaḥ.

asmin pāpmānam niveṣayāma iti vadantaḥ¹².

59. sa¹³ tad u ho 'vāca vāja- 10. tad u ho 'vāca yājñaval-
saneyah: agraddadhānebhyo kyah: agraddadhānebhyo hāi
hāi¹⁴ 'bhyo¹⁵ gaur apakrāmaty 'bhyo gaur apakrāmaty ārtyo
avṛtṭyā¹⁶ hi tañ vidhyanti.¹⁷ vā āhutiñ vidhyanti. ittham
ittham era kuryād daṇḍam era kuryad daṇḍanāi 'vāi 'nām
evā¹⁸ labdhvā tenāi 'nām rīpi- rīpiṣyo 'tthāpayed iti. tad
syo 'tthāpayet. tad yathā¹⁹ vā²⁰ yathāi 'vā 'do dhāvayato 'cvo
ado²¹ dhārayato²² 'ṣvataro²³ vā 'ṣvataro vā gadāyeta bali-
gadāyate²⁴ yukto vā balivarda vardo vā yukta tena daṇḍa-
upaviṣati tena daṇḍaprajitena²⁵ prajitena tottraprajitena yam
tottraprajitena²⁶ yañ adhivā- adhivānam samīpsati tañ sam-
nam kāmayate tañ samacmuta acmuta evam evāi 'tayā daṇḍa-
eram evāi 'tayā daṇḍprajitayā²⁷ prajitayā tottraprajitayā yañ

¹ A. d, B.C. dd.

² B.C. asād, A. ayām (confusion of y and dh is very frequent).

³ B.C. adhi.

⁴ All MSS. mitrāvaruṇāya. The meter makes the change necessary. But compare for such brachylogy (omission of the ending of the first of two words joined by ca) Hopkins, JAOS. xxiii, p. 111; Wackernagel, Altind. Gr. i. (1896) p. xvii and the literature cited in notes ³ and ⁴; Richter, IF. ix (1898) 29.

⁵ A.B. ve. ⁶ A.B. na vāi, C. om. ⁷ A. -dthato. ⁸ A. ñ.

⁹ This wording is additional support for Eggeling's translation of the ÇB. phrase (SBE. xlv, p. 181, note¹). ¹⁰ A. -vaty.

¹¹ All MSS. amvṛttim. ¹² A. vadanti. ¹³ A. s. ¹⁴ B.C. hyāi.

¹⁵ B. bhyāi. ¹⁶ A. avṛta, B.C. adyatya. ¹⁷ A. vicyanti. ¹⁸ A. e.

¹⁹ B.C. yaṣā. ²⁰ A. vāk, B.C. yā. ²¹ A. do. ²² A. yāmyado.

²³ C. nva-. ²⁴ A. dāyate. ²⁵ A. -pravitena, B. -pracitena, C. prajito.

²⁶ A.B. tottrapracitena, C. om. ²⁷ All MSS. daṇḍapracitayā.

*tottraprajitayā*¹ *yam*² *svargaṃ svargaṃ lokam samīpsati tam lokam kāmāyate tam samac-* *samaṇute.* (See end of next paragraph.)
*tā*³ *ātman eva kurvī-* *paragaph.)*
*tā*⁴ *'tman eva' tac chriyam*
dhatta iti.

60. 1. *tad āhuḥ: yad etasya*⁵ 11. *atha ho 'vācā 'ruṇīḥ:*
dīrghasattriṇo 'gnihotraṃ juh- *dyāur vā etasyā 'gnihotrasya*
vato 'gnihotrivatso naçyet kiṃ 'gnihotry ayam eva vatso yo
tatra karma kā prayaçcittir 'yam pavata iyam evā 'gnihot-
*iti. tad u ho 'vācā 'ruṇīḥ'*⁶ *trasthāli. na vā evaṃ viduḥ*
dyāur vā agnihotrī tasyā āditya 'gnihotrī naçyati kva hy asāu
eva vatsa iyam' evā 'gnihotra- *naçyen nāi 'vaṃ viduḥ 'gnihot-*
sthāli. na ha vā evaṃ vido *hotrivatso naçyati kva hy eṣa*
'gnihotrivatso naçyati kva' hy *naçyen nāi 'vaṃ viduḥ 'gnihot-*
*eṣa' naçyen*¹⁰ *no vā evaṃ vido* *trasthāli bhidyate kva hī 'yam*
'gnihotraṃ duhyamānam skan- *bhidyeta. çriyo vāi parjanya*
*daty*¹¹ *asyām*¹² *hy eva pratitiṣṭh-* *varṣati tad vidyāc chremā-*
ati no vā evaṃ vido 'gnihotrī *nam me mahimānam adhāra-*
*duhyamāno 'paviçati. yathā*²⁰ *yamāno 'pavikṣac chreyān bha-*
*vā eṣa*²¹ *svrṣṭam*¹³ *varṣaty abhi-* *viṣyāmī 'ti. tām ātmany eva*
*niṣady*¹⁴ *eva tathā*¹⁵ *'varṣid ity* *kurvītā 'tmany eva tac chriyam*
enām āhuḥ. (See end of pre- *dhatta iti ha smā 'hā 'ruṇīḥ.*
ceding paragraph.) *etad eva tatra karma.*

2. *atho khalv āhuḥ: yad*¹⁶ *eṣā* 4. 2. 1. *tad āhuḥ: yasyā*
lohitaṃ duhita kim tatra karma 'gnihotrī. lohitaṃ duhita kiṃ
*kā prāyaçcittir iti. avṛttiṃ vā*¹⁷ *tatra karma kā prāyaçcittir iti.*
eṣā 'yajamānasya pāpmānam *vyutkrāmate 'ty uktvā mekṣa-*
pratidṛçya duhe yā lohitaṃ *nam kṛtvā 'nvāhāryapacanam*
duhe. sa vyutkrāmate 'ty uktvā *pariçrayitavāi brūyāt tasminn*
'nvāhāryapacanam paricchā- *enac chrapayitvā tasmīns tū-*
*dayitavāi*¹⁸ *brūyāt tad adhīçri-* *ṇīm juhuyād aniruktam. anir-*
*tya mekṣanam kṛtvā çrapayet*¹⁹ *ukto vāi prajāpatiḥ prajāpat-*
tad eva tūṣṇīm ninayet. anir- *yam agnihotram. sarvaṃ vā*

¹ A. *tottrapravīṭayā*, B. *tottrapracīṭayā*, C. *sto*, omitting the rest.

² A. *yā*, C. om.

³ B.C. *nam*.

⁴ B. om.

⁵ A. *āitasya*.

⁶ A. *ruṇī*, B.C. *ruṇīḥ*.

⁷ A. *yam*.

⁸ A. *dvā*, B.C. *tvaṃ*.

⁹ A.B. *enaṣa*.

¹⁰ A. *naçyan*.

¹¹ A. *askandat*.

¹² A. *tasyā*, B.C. *asyā*; *asyām* scil. *agnihotrasthālyām*.

¹³ A. *saṃsprṣṭam*, B. *susprṣṭam*, C. *saṃsprṣṭam*.

¹⁴ A. *-ṣed-*.

¹⁵ A. *tvaṭā*, B.C. *batā*.

¹⁶ A. *gyad*.

¹⁷ A. *sa*.

¹⁸ All MSS. *parichchādāitavāi*.

¹⁹ A.B. insert *tat*.

²⁰ All MSS. *yadā*.

²¹ All MSS. *eṣā*.

ukto vāi prajāpatiḥ prajāpat- aniruktam. tad anena sarveṇa
yam agnihotram. atho bhūr prāyaścittim kurute. tām tas-
bhūvas svar ity etābhir yām āhutyām brāhmaṇāya da-
vyāhṛtibhiḥ. etā vāi vyāhṛta-
yas sarvaprāyaścittayaḥ. tad manyetā 'rtim vā eṣa pāpmā-
anena sarveṇa prāyaścittim nam yajamānasya pratidṛṣya
kurute.

duhe yā lohitaṁ duha ārtim
evā 'smiṁs tat pāpmānam pra-
timuñcati. atha yad anyad
vindet tena juhuyād anārtenāi
'va tud ārtam yajñasya niṣka-
roti. etad eva tatra karma.

61. 1. *yad agnayo 'nugac-*
cheyuḥ kiṁ tatra karma kā
prāyaścittir iti. tam' u hāi 'ka
ulmukād' eva nirmāthanti'
yato vāi manusyasyā 'ntato
naçyati tato vāva sa tasya
prāyaścittim' icchata iti vad-
antaḥ. tad u tathā na vidyāt.
ulmukam' hy eva tata ādāya
caçed ulmukasya' vā 'vavrac-
cam' ittham' eva kuryād ulmu-
kād' evā 'pacchidyā 'raṇyor
abhivimāthed' upa' ha tam
kāmam āpnoti ya ulmukamath-
ya' upo' tam' yo 'raṇyoḥ.

4. 3. 3. *tad āhuḥ: yasya gār-*
hapatyō 'nugacchet kiṁ tatra
karma kā prāyaścittir iti. tam
hāi 'ka ulmukād eva nirmā-
thanti yato vāi puruṣasyā 'nta-
naçyati tato vāi sa tasya
prāyaścittim icchata iti vad-
antaḥ. tad u tathā na kuryāt.
ulmukam ha vāi vā 'dāya ca-
reyur ulmukasya vā 'vavrac-
cam ittham eva kuryād ulmu-
kād aṅgāram ādāya tam ara-
ṇyor abhivimāthnīyād upa ha
tam kāmam āpnoti ya ulmu-
kamathya upo tam yo 'raṇyoḥ.

2. *atho khalv āhuḥ: yad*
āhavanīya uddhṛto' 'nugac-
chet kiṁ tatra karma kā prā-
yaścittir iti. anugato vā eṣa
tāvad bhavati yāvad gārhapat-

etad eva tatra karma.
 2. *tad āhuḥ: yasyā 'havanī-*
ya uddhṛtaḥ purā 'gnihotrād
anugacchet kiṁ tatra karma kā
prāyaścittir iti. gārhapatyād

¹ tam scil. gārhapatyam. The change from the plural *agnayaḥ* is abrupt. There may be an omission.

² A. *uḥkād*, B.C. *uḥmukād*.

³ B.C. *-manthayanti*.

⁴ B.C. *-tam*.

⁵ A.B. *uḥmuk*.

⁶ A. *vavṛciṇn*, B.C. *dyacāñn*, C. *dyavṛcchañt*.

⁷ C. *ūrttham*, B. *ittham*.

⁸ B.C. *-theñd*.

⁹ B.C. *udupā*, A. *upā*.

¹⁰ A.B. *unmukamathyā*, C. *-kamasyā*; all MSS. insert *yām*.

¹¹ A. *umapo*.

¹² A. *tath*, B. *tay*, C. *rtthay*.

¹³ All MSS. *udhṛto*.

yo nā 'nugacchati. sa yady
api bahv iva kṛtvo' 'nugacchet
punaḥ-punar evāi 'nam uddha-
ret. etad evā 'tra' karma.

evāi 'nam prāñcam uddhṛtyo
'pasamādhāyā 'gnihotraṁ ju-
huyāt. sa yady api śatam eva
kṛtvah punaḥ-punar uddhṛto
'nugacched gārhapatyād evāi
'nam prāñcam uddhṛtyo 'pa-
samādhāyā 'gnihotraṁ juhu-
yāt. etad eva tatra karma.

3. atho khalv āhuḥ: yad
āhavanīya uddhṛte gārhapatyo
'nugacchet kiṁ tatra karma kā
prāyaścittir iti. tam u' hāi 'ke
tata eva prāñcam' uddharanti.
tad u' tathā na kuryād yo 'nā'
tatra brūyāt prāco nvā ayam
yajamānasya prāñān prāvṛk-
ṣan' marīṣyaty ayam yajamāna
iti tathā hāi 'va syāt.

6. tad āhuḥ: yasyā 'havanī-
ye 'nanugate gārhapatyo 'nu-
gacchet kiṁ tatra karma kā prā-
yaścittir iti. tam hāi 'ke tata
eva prāñcam uddharanti prāñā
vā agnayaḥ prāñān evā 'smā
etad uddharāma iti vadantaḥ.
tad u tathā na kuryād yo hāi
'naṁ tatra brūyāt prāco nvā ay-
am yajamānasya prāñān prā-
rāutsin marīṣyaty ayam ya-
jamāna iti 'çvaro ha tathāi 'va
syāt.

4. tam u hāi 'ke tata eva
pratyañcam' āharanti prāno
vāi gārhapatyo 'pāna āhava-
nīyas saṁvidānāu vā imāu
prāñāpānāv annam atte' 'ti
vadanto 'tho gṛho vāi gārhapat-
yaḥ pratiṣtho vāi gṛhaḥ. sa ya
enam¹⁰ tatra brūyāt pra nvā
ayam asyāi pratiṣthāyā acyo-
ṣta¹¹ marīṣyaty¹² ayam yaja-
māna iti tathā hāi 'va syāt.

7. atha hāi 'ke pratyañcam
āharanti prāñodānāv imāv iti
vadantaḥ. tad u tathā na kur-
yāt. svargyam vā etad yad
agnihotram. yo hāi 'naṁ tatra
brūyāt prati nvā ayam svargāl
lokād avāruḥṣan nā 'sye 'daṁ
svargyam iva bhaviṣyati 'ti
'çvaro ha tathāi 'va syāt.

5. tam u hāi 'ke gārhapatya
evam avadhitvo¹³ 'pasamādadh-
ati. tad u tathā na¹⁴ kuryāt¹⁵.
na kuryāt. yo hāi 'naṁ tatra
yo ha tatra brūyād agnāv adhy

8. atha hāi 'ke 'nyam gārha-
patyam manthanti. tad u tathā
na kuryāt. yo hāi 'naṁ tatra
brūyād agner nvā ayam adhi

¹ C. kṛtyo.² A. ti.³ A. ṛma.⁴ A.B. pratyañcam.⁵ A. uta.⁶ B.C. ha.⁷ A. prāvṛṣyam.⁸ A. pratyantam.⁹ B.C. attā iti, A. anta iti; the asyndeton is harsh, a compound would be expected; anna :: attṛ as in ÇB. vi. 1. 2. 25.¹⁰ B.C. enat.¹¹ B. avyoṣṭam, C. arcāṣṭam.¹² B.C. riṣyaty.¹³ A.B. adhitvo, C. apadhitvo.¹⁴ A. nu.¹⁵ A. ttayād.

*agnim*¹ *ajījanat kṣipre*² 'sya dvi- *dviṣantam bhrātrvyam ajījan-*
*san bhrātrvyo janīsyata iti ata kṣipre*³ 'sya *dviṣan bhrātrvyo*
*tathā hāi*⁴ 'va *syāt. janīsyate priyatamaṁ rotsyati*
*'ti*⁵ 'cvaro *ha tathāi*⁶ 'va *syāt.*

6. *tam u hāi*⁷ 'ke 'nugamayya⁸ 9. *atha hāi*⁹ 'ke 'nugamayyā
manthanti. tad u tathā na kur- 'nyan manthanti. *tasyā*¹⁰ 'cān
*yād yo ha tatra brūyād api yat ne*¹¹ 'yād *api** *yat pariṣiṣtam*
*pariṣiṣtam abhūt tad*¹² *ajījasan abhūt tad ajījasata nā*¹³ 'sya
*nā*¹⁴ 'sya *dāyādaṣ cana*¹⁵ 'pariṣek- *dāyādaṣ cana pariṣeksyata iti*
*syata*¹⁶ 'iti *tathā hāi*¹⁷ 'va *syāt. 'cvaro ha tathāi*¹⁸ 'va *syāt.*

7. *ittham eva kuryāt:* aran- 10. *ittham eva kuryāt:* aran-
*yor eva samārohayetā*¹⁹ 'ya n yor *agnī samārohyo*²⁰ 'daññ
te yonir ṛtviyo yato jāto udavasāya mirmathya juhvaḍ
arocathās taṁ jānann vaset tathā ha na kām cana
*agna*²¹ 'ārohā²² 'thā no var- *paricakṣāṁ karoti navāvasāna*
*dhayā rayim athā no u asyā*²³ 'bhitōrātram hutam
*vardhayā gira*²⁴ 'iti *vāsa bhavati.*
*udavasāya juhvaḍ*²⁵ *vāsen*²⁶ 'na-
*vāvasāne*²⁷ 'hā²⁸ 'syo²⁹ 'bhayatorā-
tram hutam bhavati no kām
cana paricakṣāṁ kurute.

8. *sa prātar bhasmo*³⁰ 'ddhṛ- 4. 4. 1. *atha prātar bhas-*
*tya*³¹ 'cakṛtpiṇḍena *parilipyā*³² *māny uddhṛtya gomayenā lip-*
*yathāyatham agnīm ādadhīta. yā*³³ 'raṇyor evā³⁴ 'gnī *samāroh-*
*etaḍ evā*³⁵ 'tra *karma. ya*³⁶ *pratyavasatyati mathitvā*
*gārhapatyam uddhṛtyā*³⁷ 'ha-
*vanīyam āhṛtyā*³⁸ 'nvāhāryapa-
*cānam agnaye pathikṛte*³⁹ 'ṣṭā-
kapālam puroḍaṣaṁ nirvapet
... (Proceeds to describe the
preparation of this cake). etaḍ
eva tatra karma.

9. *atho khulv āhuh:* *yad* 4. 4. 6. *tad āhuh:* *yasyā*⁴⁰ 'ha-
*āhavanīyam anuddhṛtam*⁴¹ 62. *vanīyam anuddhṛtam ādityo*
*1 abhy astam iyāt kiṁ tatra*⁴² 'bhy *astam iyāt kiṁ tatra kar-*

* The JB. supports Eggeling's view (SBE. xliv. 191 note¹) that there is an omission here in ÇB.

¹ B.C. *agnā.*

² All MSS. -*pra.*

³ A. *nugamadhyā.*

⁴ All MSS. *t.*

⁵ A. *caṇna.*

⁶ All MSS. *pariṣekṣata.*

⁷ For *jānann agna*, A. has *jānaṣnu*; B.C. have *jānañ agni.*

⁸ A combination of e. g. VS. iii. 14 *a-d* (which with the other *sañ-*
hitās differs from RV. iii. 29. 10 in *c*, and *d*) and *d* of RV. iii. 29. 10.

⁹ A. *juhva.*

¹⁰ A. *señ.*

¹¹ A. *vyo.*

¹² All MSS. *dhṛtya.*

¹³ C. -*yava.*

¹⁴ A.B. *anudhṛtam*, C, *uddhṛtam.*

karma kā prāyaścittir iti. ma kā prāyaścittir iti. ete etasmād dha vāi viṣve devā vāi raçmayo viṣve devās te apakrāmanti yasyā 'havanī- 'smād apaprayanti tad asmāi yam anuddhṛtam abhy astam vyṛdhyate yasmād devā apati. sa darbheṇa suvarṇam prayanti. tām anu vyṛddhiṁ hiraṇyam prabadhya paścād yaç ca veda yaç ca na tā ubhāv dharet. tad etasya rūpaṁ kri- āhatur anuddhṛtam asyā 'bhy yate ya eṣa' tapaty¹ ahno² vā astam agād iti. tatre 'ttham etad rūpaṁ tad ahno rūpaṁ kuryāt: haritaṁ hiraṇyam kriyate. athe 'dhmam³ ādīpya darbhe prabadhya paścād dhar- prāñcaṁ hareyuḥ. tam upa- tavāi brūyāt. tad etasya rū- samādhāya caturgr̥hitam āj- pam kriyate ya eṣa tapaty ahar yaṁ gr̥hītvā viṣvebhya de- vā etad ahno rūpaṁ kriyate. vebhyaḥ svāhe 'ti juhuyāt. pavitraṁ darbhaḥ pavayaty tad yathā vā ada⁴ āvasathavā- evāi 'nam. tad athe 'dhmam sinam⁵ kruddham yantam ukṣa- vekatā⁶ vā 'numantrayetū 'ny- yāt. brāhmaṇa ārṣeya ud- ena vā priyeṇa dhāmnāi⁷ 'vam dhared brāhmaṇo vā ārṣeyaḥ eva tad viṣvān devān anumun- sarvā devatāḥ sarvābhīr evāi trayate. te⁸ hā 'smāi sarva 'nam tad devatābhīḥ samardha- yati. tam upasamādhāya pra- tiparetya gārhapatya ājyam adhiçrityo 'dvāsyō 'tpūyā 'vek- ṣya caturgr̥hitam ājyam gr̥hī- tvā samidham upasamgr̥hya prāñ udādravaty athā 'hava- nīye samidham abhyādhāya dakṣiṇam jānv ācya juhōti viṣvebhya devebhyaḥ svā- he 'ti. so yathā brāhmaṇam āvasathavāsinaṁ kruddham yantam ukṣavehato 'pamantra- yetāi 'vam evāi 'tad viṣvān de- vān upamantrayate. jānanti hāi 'nam upa hāi 'nam āvar- tunet. etad eva tatra karma.

¹ A. eka. ² A.C. tapate, B. tadhaty. ³ A.C. nho.

⁴ A. dgam, B.C. dbham. ⁵ A.B. adavada, C. da.

⁶ A. avasthavās; C. avasathāvās-. ⁷ A. ṛksa-, B.C. -hakā.

⁸ B. yā-, C. thā-; B. -no, C. -ne. ⁹ All MSS. omit. ¹⁰ A. evā.

2. *atho khalv āhuḥ: yad 7. tad āhuḥ: yasyā 'hava-
 āhavanīyam anuddhṛtam'* 63.1 *nīyam anuddhṛtam ādītyo 'bhy-
 abhyudīyāt'* kiṁ tatra karma udiyāt kiṁ tatra karma kâ
 kâ prāyaścittir iti. etasmād' prāyaścittir iti. ete vâi raṣ-
 dha vâi viṣve' devâ apakrām- mayo viṣve devâs te 'smād ūṣi-
 anti yasyā 'havanīyam anud- vāṁso 'paprayanti. tad asmâi
 dhṛtam abhyudeti. sa darbheṇa vyrdhyate yasmād devâ apa-
 rajatam hiranyam prabadhya prayanti tām anu vyrdhīm
 purastād dharet. tac candra- yaṣ ca veda yaṣ ca na tā ubhāv
 maso¹ rūpaṁ kriyate. rātrir āhatuṛ anuddhṛtam asyā 'bhy-
 vā etad rūpaṁ tad rātre rūpaṁ² udagād iti. tatre 'ttham kur-
 kriyate. athe' 'dhmām³ ādīpyā yāt: rajatam hiranyam darbhe
 'nvañcam⁴ hareyuh. tam upa- prabadhya purastād dhartavâi
 samādhāya cuturgrhītam āj- brūyāt. tac candramaso rū-
 yaṁ grhītvā viṣvebhyo de- pam kriyate rātrir vâi candra-
 vebhya svāhe 'ti juhuyād mās tad rātre rūpaṁ kriyate.
 yatra vâi diptam tatrâi 'tad pavitram darbhaḥ. pavayaty
 iha gārhapatya ity eva* vidvân evâi 'nam. tad athe 'dhmām
 uddharet. asāv eva bandhur⁵. ādīpyā 'nvañcam hartavâi brū-
 atha¹⁰ hâi 'ka āhur ete ha¹¹ vâi yāt. brāhmaṇa ārṣeya uddha-
 svargam lokam paśyanto juh- red brāhmaṇo vâ ārṣeyaḥ sarvâ
 vati ya ādītyam iti. sa yo¹² devatâḥ sarvābhīr evâi 'nam tad
 vâ tvâi¹³ gataṣṭis¹⁴ syād yo vâ devatâbhiḥ samardhayati. tam
 'smāl¹⁵ lokāt¹⁶** kṣipre prajī- upasamādhāya pratiparetya
 gānset¹⁸ sa uditahomī syāt. gārhapatya ājyam adhiṣṭītyo
 'dvāsyō 'tpūyā 'veksya yathā-
 grhītam ājyam grhītvā sam-
 idham upasaṁgrhya prāṇ udā-
 dravaty athā 'havanīye sam-
 idham abhyādhāya dakṣiṇam
 jānu ācya juhōti viṣvebhyo
 devēbhyah svāhe 'ti. so
 'sāv eva bandhur na ha vâi

¹ A.B. udhṛtam.² B. adbhyudīyāt; C. -uday-.³ A. tasmād.⁴ A.B. -vâ.⁵ A. -masyo.⁶ A. -ā.⁷ B.C. yathe.⁸ All MSS. dbham.

* From here (eva) to ** below (lokāt) there is a lacuna in C.

⁹ A. baddhvā, B. baddhvā.¹⁰ All MSS. tha.¹¹ B. inserts dagna ya saṁsrajaṇ (from the beginning of chapter 64).¹² A. ho.¹³ A. dvâi.¹⁴ A. gataṣṭi, B. gataṣṭi.¹⁵ B. ān.¹⁶ A. -jigāset.

tatra kâ canā 'rtir na riṣṭir
bhavati yatrâi 'ṣā prāyaścittih
kriyate. etad eva tatra karma.

2. *atho khalv āhuḥ*: 64. 1 4. 4. 2. *tad āhuḥ*: *yasyā*
yadā 'gnayas saṁsṛjyeran kiṁ 'gnayaḥ saṁsṛjyeran kiṁ tatra
tatra karma kâ prāyaścittir karma kâ prāyaścittir iti. sa
iti. sa yadi parastād anyo yadi parastād dahann abhiyāt
'bhidadann' eyāt sa vidyāt par- tad vidyāt parastān mā ṣuk-
astān mā ṣukram āgāt prajātir² ram āgann upa mān devāḥ
me bhūyasy³ abhūc chreyān prābhūvaṁ chreyān bhaviṣyāmī
bhaviṣyāmī 'ti tathā hāi 'va 'ti. yady u asya hṛdayaṁ vy
syāt. yadi tv asya hṛdayaṁ eva likhed agnaye vivicaye
vilikhed agnaye vivicaya iṣṭim 'ṣṭākāpālam puroḍāsaṁ nirva-
nirvapet. etā eva pañcadaṣa pet. tasyā 'vṛt tā eva sapta-
sāmidhenir vārtraghnāv ājya- daṣa sāmīdhenir anubrūyād
bhāgāu virājāu⁴ saṁyājye⁵ vārtraghnāv ājyabhāgāu virā-
athāi⁶ 'te yājyāpuronuvākye vi jāu saṁyājye athāi 'te yājyānu-
te viṣvag⁷ vātājūtāso⁸ vākye vi te viṣvag vāta-
agne bhāmāsas ṣuce ṣu- jūtāso agne bhāmāsas
cayaṣ caranti tuvimrak- ṣuce ṣucayaṣ caranti
ṣāso⁹ divyā¹⁰ navagvā¹¹ tuvimrakṣāso divyā na-
vanā vananti dhṛṣatā¹² vagvā vanā vananti
rujanta¹³ ity atha yājyā dhṛṣatā rujanta ity atha
tvām agne mānuṣīr iḷ- yājyā tvām agne mānuṣīr
ate¹⁴ viṣo hotrāvidam iḍate viṣo hotrāvidam
viviciṁ ratnadhāta- viviciṁ ratnadhātaman
man¹⁵ guhā santam su- guhā santam subhaga
bhaga viṣvadarṣatam tu- viṣvadarṣatam tuviṣva-
viṣmaṇasam¹⁶ suyajam¹⁷ ṇasam suyajam ghṛta-
ghṛtagriyam¹⁸ iti. atho griyam iti. atho ha yo dvi-
hāi 'nayā pāpmanā vyāvṛtsya- sato bhrātreyād vyāvṛtseta
māno yajeta kṣipre hāi 'va tatkāma etayā yajeta vi hāi
pāpmano vyāvartate. 'vā 'smād vartate. etad eva
tatra karma.

¹ S.C. -hagn.

² B.C. *prajāpatir*. Similar phrasology occurred above, at the end of
ÇB. xii. 4. 1. 7. ³ A. *bhūyacc*. ⁴ A. *virājye*. ⁵ A. *om*. ⁶ A. *the*.

⁷ A. *viṣvaṣ*.

⁸ C. -tāvo.

⁹ A.B. *tuvimrakṣāso*, C. *tamṛks-*.

¹⁰ A. *dīpyā*.

¹¹ A. *vaṣvā*.

¹² A. *dhṛtā*.

¹³ =TS. iii. 3. 11. 1. (RV. vi. 6. 3).

¹⁴ A. *igate*.

¹⁵ All MSS. -*dhātāmān*.

¹⁶ B.C. *tviṣmān-*.

¹⁷ C. *suyujam*.

¹⁸ A. *prtha-*. The quotation is TS. iii. 3. 11. 2 (with which it agrees in
reading *tviṣmaṇasam* for *tviṣvaṇasam* of RV. v. 8. 3).

2. *yadī tv ayamito 'bhidah- ann eyād' agnaye saṁvargāye² abhīyāt tad vidyād abhi dviṣ-*
'ṣtīm nīrvaped etā eva pañcada- 3. *yad v ayamito dahann*
ṣa sāmīdhenīr³ vārtraghnāv *creyān bhaviṣyāmī*
ājyabhāgāu virājāu saṁ yājye *u asya hṛdayam vy eva likhed*
athāi 'te yājyāpuronuvākye agnaye saṁvargāyā 'ṣtākapa-
 65. 1. *mā no asmiṁ mahā-* *lam puroḍāṣam nīrvaped tasyā*
dhane parā⁴ varg⁵ bhā- *'vṛttā eva saptadaṣa samīdhe-*
rabhṛd⁶ yathā saṁ var- *nīr anubrūyād vārtraghnāv*
gam⁷ saṁ rayim⁸ jaye⁹ ājyabhāgāu virājāu saṁyājye
'tyatha yājyā parasyā adhi athāi 'te yājyānuvākye para-
saṁvato varam¹⁰ abhy ā syā adhi saṁvato 'va-
tara yatrā 'ham asmi rā2n abhy ā tara yatrā
tam ave¹¹ 'ti. atho hāi 'na- *'ham asmi tā2n ave 'ty*
yā yad¹² bhrātṛvyasya saṁ- *atha yājyā mā no as-*
viṣkṣeta tatkāmo¹³ yajeta¹⁴ mīn mahādthane parā
ksipre hāi 'vā 'sya saṁvṛṇkte¹⁵. varg bhārabhṛd yathā
saṁ vargam saṁ rayim
jaye 'ti. atho ha yo dviṣato
bhrātṛvyāt saṁviṣkṣeta tatkā-
ma etayā yajeta saṁ hāi 'vā
'smād vṛṇkte. etad eva tatra
karma.

2. *atho khalv āhuḥ: yad* 4. 3. 4. *tad āhuḥ: yasyā*
agnāv agnim abhyuddharet 'gnāv agnim abhyudhareyuh
kiṁ tatra karma kā prāyaṣ- *kiṁ tatra karma kā prāyaṣ-*
cittir iti. iṣvarāu vā etāu
sampadyā 'ṣāntāu yajamāna-
sya prajāṁ ca paṣūṇṣ ca nīr-
dahaḥ. tud abhimantrayeta
saṁitam etc. (quoting VS. xii.
 57 and 58) *dhehī 'ti ṣāntim evā*

¹ B.C. ed. ² A. *suvargāye*. ³ B.C. -*mīdh-*. ⁴ A. *carā*.

⁵ A. *vad*, B. *vāg*, C. *var*. ⁶ A. -*ṣpd*.

⁷ A. *smavar-*; all MSS. -*ga*. For the reading *saṁ vargam* (both RV. and TS. have *saṁ-vārgam*) cf. Weber's note¹⁴ on TS. ii. 6. 11. 3.

⁸ A. *ratham*. ⁹ =SV. ii. 1000 (RV. viii. 75. 12). ¹⁰ All MSS. -*am*.

¹¹ C. *abhye*. The quotation=RV. viii. 75. 15 (but with the variations, as in MS. ii. 7. 7, *varam* and *tam* for RV. *varān* and *tān*). ¹² A. *vat*.

¹³ A. -*mā*. ¹⁴ A. *yajeta*. ¹⁵ A. *sampṛkte*; B. *saṁvṛkte*; C. *saṁvṛtē*.

'bhyām etad vadati yajamānasya prajāyāi paṣūnām ahiṁsāyāi.

3. agnaye 'gnimata iṣṭim 5. yady u asya hṛdyaṁ vy nirvapet. etā eva pañcadaṣa evalikhed agnaye 'gnimate 'ṣṭā-sāmidhenīr vārtraghnāv ājya-kapālam puroḍāṣaṁ nirvapet bhāgāu virājāu saṁyājye athāi tasyā 'vṛt saptadaṣa sāmidhe- 'te yājyāpuronuvākye' agni- nīr anubrūyād vārtraghnāv na 'gnis samidhyate ka- ājyabhāgāu virājāu saṁyājye vir gr̥hapatir yuvā ha- athāi 'te yājyānuvākye agni- vyavād² juhvāsyā³ ity na 'gniḥ samidhyate ka- atha yājyā tvaṁ hy agne vir gr̥hapatir yuvā ha- agninā vipro vipreṇa vyavād juhvāsyā ityatha san satā⁴ sakhā sakhyā yājyā tvaṁ hy agne agni- samidhyasa⁵ ity atho hāi nā vipro vipreṇa sant 'nayā brahmavarcaśakāmo ya- satā sakhā sakhyā sam- jeta tejasvī hāi 'va brahmavar- idhyasa iti śāntim evā 'bhy- casī bhavati. ām etad vadati yajamānasya prajāyāi paṣūnām ahiṁsāyāi.

4. atho khalv āhuḥ : yad etad eva tatra karma. āhavanīyagārhapatyāu⁶ saṁ- sṛjyeyātām kim tatra karma kā prāyaścittir iti. agnaye vītaya⁷ iṣṭim⁸ nirvapet. etā eva pañcadaṣa sāmidhenīr vārtraghnāv ājyabhāgāu virā- jāu saṁyājye athāi 'te yājyā- puronuvākye agna ā yāhi vītaye gr̥hāno havyadā- taye nī hotā satsi barhi- ṣṭi⁹ 'tyatha yājyā yo agniṁ devavītaye haviṣmān āvivāsatī¹⁰ tasmāi¹¹ pā- vaka mṛḍaye¹² 'ti tasmāi pāvaka mṛḍaye 'ti.

¹ All MSS. -yā. ² A. havyavārṇa ; B.C. havyavāvyavāharṇa.

³ =SV. ii. 194 (RV. i. 12. 6).

⁴ A. stā.

⁵ =RV. viii. 43. 14.

⁶ A. āhavanīyasyagārḥ, B. -patyam.

⁷ Cf. A.B. vii. 6. 2.

⁸ A. ṇdaṣṭim, B.C. -ṭi.

⁹ =SV. 1. 1. a-c (RV. vi. 16. 10).

¹⁰ A.B. āviḍas-.

¹¹ A. smo.

¹² =SV. ii. 196, a-c (RV. 1. 12. 9).

Phrases of Time and Age in the Sanskrit Epic.—By E.
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[This paper is the second installment in the series announced above,
First Half, p. 109.]

A NOTICEABLE trait in Sanskrit is the habit of expressing time-relations by adjectives. The epic has many examples: *a-nirdaṣa* ("not out of the ten days," xii. 36. 26); *ṣaṣṭika* = *ṣaṣṭikāuduma* ("rice that ripens in sixty days"); *caturthaka* ("a fever that comes every four days"); *māsakālikam* (*vetanam*, "wages for a month"); *ekumāsin* ("in a month"); *māsi-kasaṁcayāḥ* ("those who have a month's store"); *dvādaṣa-vārṣika* (a boy "of twelve," or a store "for twelve years"); *trāivārṣikam bhaktam adhikaṁ cā 'pi* ("food for three years or more", xii. 165. 5; 245. 8 ff.). Compare the adverbial relation, *idam āhnikam kurvan*, "doing this daily" (*aharahaḥ*). The adjectival relation exchanges with the accusative of the noun. Thus, the period of the Manes' joy, according to the food offered to them, is expressed by the plural accusative, except in the case of the four-month unit, *caturmāsam*, or by adjectives, *trptir daṣamāsikī*, *dvādaṣavārṣikī*, etc., xiii. 88. 5 ff. Unique is *māsacūrika*, "occupied for a month", xii. 358. 8.

Our "never" in "never before done", "I am never weary of hearing you", is usually expressed by the simple negative, *akṛtam pūrvam, na hi tṛpyāmi kathyataḥ*. Thus, "he never got there", *na kila tatra gacchat saḥ*; "one should never transgress the rule", *na cā 'nyad iha kartavyaṁ kincid ūrdhvaṁ yathāridhi*. But *na karhi cit* and *na kadā cana* occur when emphasis is required, and *yadā* with the negative is used in the same way: *nā 'sūyāmi yadā viprān*, "I never murmur against the priests", xiii. 36. 4.

"Lately", besides phrases such as *na cirāt* (*maryāde 'yaṁ sthāpītā*, i. 122. 8), is *nava-*, in composition: *naraja*, "lately born" (later born is *araraja*, with ablative, i. 128. 29); *navava-dhū*, "lately a bride" (unique in the epic, vii. 146. 31). Lately

as “just now” is *idānīm tāvad eva*, xii. 227. 99. “As soon as” is expressed by *mātra*, “merely”: *cintitamātram āgataṃ*, “merely (as soon as) thought of it came”, i. 19. 21; *jātamātre*, “as soon as he was born”, i. 123. 7; *āsannamātraḥ puruṣas tāiḥ*, “as soon as they reached the man”, xiii. 111. 32; *nivṛttamātre tv ayana uttare vāi divākare*, “as soon as the sun returned upon its northern course”, xii. 47. 3. The same idea may of course be expressed in other ways. Thus “as soon as morning comes” is *kalyam eva*, i. 164. 10; “as soon as tomorrow comes”, *ṣva idānīm*.¹ “Too long a time” is *atimahān kālaḥ*, xiv. 14. 14. “Too early” and “too late” are expressed by *atikalyam*, *atisāyam*, xiii. 104. 24 (Manu iv. 140) in a section made up of Manu and (from 31 on) of xii. 300 ff.

In determining the exact time, some words make the context necessary. Thus *upasthite kṛtyakāle* and *upasthite 'smin saṁgrāme* mean just before the time of action and war; but in xi. 25. 44, *upasthite varṣe* means when the year has actually arrived. As a general thing, however, the sense is clear: *saṁvatsare prāpte*, at the beginning of the year; *saṁāpte*, *gate*, *pūrṇe*, *vyatīte*, at the end of the year; *tata iṣṭe 'hani prāpte muhūrte sādhusammate*, “when an auspicious day arrived and an hour approved by the soothsayers”, i. 113. 18; *aprāptavati tasmin yāuvanam*, “without his having reached manhood”, i. 101. 4. Peculiar is *abhi-gatāḥ (saṁāṣ catasraḥ)*, iii. 158. 3, followed by *pañcamīm abhitah samām*, “about.”

Both the personal and impersonal use of participles with time-words are current: *kāle prāpte tithāu kṣane*, iii. 57. 1; *ṛtukālam anuprāptā*, i. 63. 40; *ṛtukāle samprāpte*, ib. 82. 5. He “made time” is “died,” expressed both by *kāladharmam upēyivān* and by *kālam cakāra*. Words for “before” and “after” are discussed in the article on syntax (see below). Here I will note only that *itah* points backward as well as forward, and that *purā* is future (as well as past) in xii. 322. 35 ff.

¹ So *idānīm* is “at once.” The morrow-phrases are very numerous. The noun is *ṣvaḥkāla* (the scholiast, xiii. 76. 5, cf. i. 195. 32, says that one should beware of confusing this with *svakāla*, which would mean one's death-day). The adverbs are *ṣvaḥ*, *kalyam*, *aparedyus*, and, xv. 22. 24 ff., compounds *ṣvobhūte*, *ṣvaḥprabhūte*. The day after tomorrow is (adverbial), *trītyāhe*, *trītyadivase*.

The subject of meal-time, so engrossing to the ascetic, is worthy of a special paragraph. Most of the adjectival forms referred to above have to do with eating. Thus, *caturthakālīka*, one who eats once in two days (*caturthāṣṭamakāla*, in two or four); *trirātra*, one who eats once in three days; *kāle caturthe*, *ṣaṣṭhe kāle*, at the end of two days, three days. The participle is sometimes added: *caturthe niyate kāle kadā cid api cā 'ṣtame*, "(I eat) only once in two or even four days" (*trṣṇāvinayanam bhuñje*), xv. 3. 25. In all cases like *kāle caturthe*, *ṣaṣṭhe*, *aṣṭame* (at the end of two, three, or four days), as in iii. 179. 16; 293. 9; iii. 84. 54 and 150; xii. 165. 61; xiv. 57. 3 ff., the ordinal is to be halved¹ for the number of days; *ṣaṣṭhakālopavāsin* being equivalent to *trirātraḥ*, one who fasts for three days. The word for time is sometimes expressed by the word for meal, as in xii. 165. 11, *bhaktāni ṣaḍ anāṣan*, "fasting six meals" (three days). Occasionally the word for time is merely implied. Thus, "one who takes food once in ten days" is *daṣāhāra* (= *daṣāhā-hāra*): *saptarātradaṣāhāro dvādaṣāhikabhojanaḥ*, "a seven-night (or) ten-dieter (or) a twelve-day feeder", xii. 304. 17. Haplogy helps (so to speak, "a ten-dayit man" from "ten-day-diet"), as is recognized by the scholiast, *eko hākāro luptaḥ*. The rule for eating is laid down several times in the later epic, and always in about the same words, to the effect that one should take two meals a day and not eat between-times: "Eve and morn is eating ordained in the Veda for men; eating between-times is not approved", xii. 193. 10; "One would (get the merit of a) perpetual fast if one did not eat between the morn-meal and evening-meal", *antarā prātarāṣaṁ ca sāyamāṣaṁ tathāi 'na ca*, xii. 221. 10; "One should not sleep by day, nor in the first or last part of the night; nor should one eat between-times", *na divā prasvapej jātu na pūrvāpararātriṣu, na bhuñjītā 'ntarākāle*, xii. 244. 6-7; in xiii. 104. 95, the same rule, with *nā 'ntarāle*. Food taken at one time and another (as we say) is *bhaktam bhaktam annam*. A list of fasts and fasters is given at xii. 304. 16 ff., *ekarātrantarāṣitra*, *ekakālikabhojana*, *catur-*

¹ Bühler, on the authority of a scholiast, renders *kāla* as "hour" in *caturthāṣṭhāṣṭamakālabhojin*, Vas. vii. 8, and this is at times a meaning of the word (v. p. w. s. v.); but the epic passages all seem to have the meaning explained above, though N. also takes *kāla* as hour of the day.

thāṣṭamakāla, *ṣāṣṭhakālīka*, *ṣaḍrātrabhōjana*, *aṣṭāhabhōjana*, and so on, up to *māsopavāsin*; but such fasts up to a month are surpassed in xiii. 106 and 107, where are told the rewards for fasting by degrees, up to a thirty-days fast for ten years. Two meals a day is the rule in Āp. Dh. S. ii. 1. 1. 2, *kālayor bhōjanam*, and ÇB. ii. 4. 2. 6. "eat only in the evening and morning."

As *indriya*, *mahābhūta*, *tattva*, *sarga*, etc. in the philosophical phraseology of the epic are either masculine or neuter, as recorded in my *Great Epic*, pp. 98, 102, 130, etc., so in the category of time-words there is more or less confusion of gender, the tendency being in this class to convert masculines into neuters in the later epic. The change from neuter *ayuta* to masculine occurs in iii. 40. 1, *varṣāyutān bahūn*; but ordinarily the change is in the opposite direction and is found in the great mass of later additions; in both epics, for that matter. Thus, the regular gender of *muhūrta* is masculine, but in R. vii. 34. 9 we find *idam muhūrtam* (Gorr. has *imam*) and in Mbh. xiii. 14. 379, *dīnāny aṣṭāu tato jagmur muhūrtam iva*, "eight days passed then like a moment". So *varṣapūgān* is a constant phrase; but in R. i. 48. 16, we find *varṣapūgāny anekāni*, and in Mbh. xii. 223. 20, *bahūni varṣapūgāni*. Again, *nimeṣa* is everywhere masculine, till in xiii. 100. 41 occurs *akṣīnimeṣāṇi*.

The confusion is of course found in other categories as well, and occasionally we find a Vedic reversion, as in xiii. 42. 17,

dadarṣa mithunān nṛṇām
cakravat parivartantaṁ gṛhītvā pāṇinā karam,

"he saw a pair of men revolving hand in hand"; where the scholiast says that both the active voice and the masculine gender of the participle are justified by Vedic usage.

AGE.

Age, from birth on, *janmaprabhṛti*, or from childhood up, *bālyāt prabhṛti*, till the limit of life, *param āyuh*, when one passes it, *gatāyuh*, and gives up the ghost, *parāsuḥ*, may be indicated by a simple number : *gatā*¹ *trīr aṣṭavarṣatā dhruvo* 'si

¹ Though *atīta*, *vyatīta*, *vyatīkrānta*, are more common, yet *gata* is not unusual of time passed, e. g. i. 98. 11, *samvatsarān ṛtūn māsān bubudhe na bahūn gatān*, "knew not that many years, etc., had passed."

pañcaviṅśakaḥ (cf. *açitika*, etc.), "thrice eight years are gone, you are twenty-five", xii. 322. 63; by the formal addition of 'age' (in the last example this follows, *vayo hi te 'tivarate*), *pañcāśadvarṣavayāḥ*, "aged fifty years", xii. 85. 9; or *vārṣika* or 'year' or 'arrived,' etc., is expressed, as in xi. 3. 15-16:

garbhastho' vā prasūto vā 'py atha vā divasāntaraḥ
ardhamāsagato vā 'pi māsamātragato 'pi vā
saṁvatsaragato vā 'pi dvisaṁvatsara eva vā
yāuvānastho 'tha madhyastho vṛddho vā 'pi vipadyate.

Current³ phrases are *saptāhajāta*, a week old, viii. 68. 10; *māsajāta*, a month old; *dviḥāyanavat*, like a two-year old, xii. 267. 28; *triḥāyana*, a three-year old, *ṣoḍaśavarṣa*, a sixteen-year old, *ṣaṣṭihāyana*, *ṣaṣṭivarṣin*, a sixty-year old (elephant), *açitiçatavarṣā*, a hundred and eighty years old (woman), *daçadṛādaçavarṣāḥ*, (children) of ten or twelve, iii. 188. 60; *daçavarṣin*, *çatavarṣin*, *çatavarṣasahasrin*, xiii. 8. 21; 18. 7. Peculiar is xiii. 30. 31, "as soon as born he became (grew) thirteen years old," *sa jātāmātro varṛdhe samāḥ sadyas trayodaça*. In xiii. 102. 57, *daçavarṣāṇi (bālaḥ)* can scarcely be "ten years of age" (but goes with the verb).

In a repeated stanza, vii. 125. 73=192. 64=193. 43, Drona is declared to be *rayasā 'çitipañcakaḥ* "eighty-five in age"; yet this is said by the scholiast to mean "four hundred years old", which perhaps in an earlier text would be correct; but Drona has so much that is modern that one need not hesitate to believe that this is merely a late and artificial way of saying eighty-five ("having eighty and pentad"). So *ṣaṭka* is used for six in the late epic and the late Pañcarātra, cit. PW., has a parallel, *çatāṣṭaka*, not eight hundred but one hundred and eight. The usual divisions of life are embryo, childhood, youth, age:

garbhacayyām upādāya bhajate pūrvadehikam
bālo yurā vā vṛddhaç³ ca yat karoti çubhāçubham
tasyām tasyām arasthāyām bhuñkte janmani janmani,

¹ Compare *śāṇmāsika (garbha)*, i. 95. 83.

² In Manu are found also *anirdaça* (above), "not ten years old"; *ūna* prefixed, "less" (not quite) so many years; and *saptatyā sthaviraḥ*, "old by seventy," viii. 394.

³ Elders or ancients are *pūrve pūrvatare cāi 'va janāḥ*, "men of old and still older times", xii. 268. 18 ("ancient exploits", *pūrvavyatītāni vikrāntāni*, i. 222. 29).

xii. 323. 14 (ib. 181. 14 *bhujyate pāurvadehikam . . tatphalam pratipadyate*, repeated again in other form, xiii. 7. 4). In xii. 332. 28, it is said that after birth one's senses come to the seventh and ninth stage, *saptamīṇi navamīṇi daṣām*, and then cease (in the tenth) as one expires. Īiva is said to be the three stages, birth, life, and death of mortals (*tridaṣa*, below). The ten stages are given by the scholiast, as embryo, birth, babyhood, childhood, boyhood, youth, old age, senility, last expiration, death; where *bāla* and *kumāra*, baby and child, are separated from boy. Ordinarily, old age, *jarā* implies senility, as in Yayāti's case, i. 75. 36, where this is attained after *ṣaṣvatīḥ samāḥ*¹. Uttānka lives a hundred years with his teacher before he discovers that he has reached old age, xiv. 56. 16 (*abhyanu-jānithāḥ*, sic, late carelessness; form yields to meter). The ten stages are supposed by the scholiast to be implied in Īiva's solar(?) epithet, *dvādaṣa*, at xiii. 17. 94; for, says N., to the ten regular stages one adds in this case heaven and emancipation ! Īiva is also *tridaṣa* ib. 62 (N., *tisro daṣāḥ*). Both *bāla* (also "fool") and *kumāra* are general terms for a boy, even including youth (*śaḍvarṣa eva bālaḥ*, i. 74. 5; cf. i. 100. 12 ff.; and 108. 14, 17, *bāla* of twelve or fourteen years; also *kāumāram brahmacaryam*, xiv. 53. 26, "chastity from youth up"); *yuvan* is applied to the heroes even after they are grown up and become grandfathers, and connotes the whole period between boyhood, *yuvā śodaṣavarsaḥ*, xiv. 56. 22, and old age, answering to our middle-aged, though sometimes distinct from it. Thus in x. 3. 11, *yāuvana* is the age of folly contrasted with middle, *madhya*, and old age. Applied to age, *jyeṣṭha* is old, *kanīyāṇso vivardhante jyeṣṭhā hīyanta eva ca*, "the younger stronger grow; the aged, less", ii. 53. 25. Instead of *daṣā*, we find *vṛddhatām prāptaḥ* is explained as *pramāṇe parama sthitaḥ*, the highest measure of age (N. as Upaniṣads). Compare iii. 71. 33, *vayaḥ-pramāṇam*, "the measure of this age."

The norm of life is a century : *ṣatāyur uktaḥ puruṣaḥ sarva-vedeṣu* (cf. AB. ii. 17. 1), v. 37. 9; (*ṣatavīryaḥ ca* xiii. 104. 1). A good man reaches that age, *varṣaṣaṭin*, *ṣata-*

¹ This is not invariably "constant," but "continuous." So, though "now and forever" is *adya ṣaṣvatam*, i. 160. 9, yet in i. 173. 38 and 45, *ṣaṣvatīḥ samāḥ* is (twelve) "continuous years."

varṣabhāk, iii. 314. 28 (cause of short life, xiii. 104 and 144). Sinners of twenty and thirty cannot live to the age of one hundred, *viṇṣatīvarṣāḥ* (etc.) *pareṇa varṣaṣatān na bhaviṣyanti*, xii. 28. 10. The poor reach a hundred years, *ṣatavarṣāḥ*, xii. 28. 27. Common is the repetition of the old phrase "hundred autumns," *ṣaradān ṣatam: jīva susukhī* *ç. ç.*, i. 74. 64; *sukhinī* *ç. ç.*, 1. 199. 11; *saṃjīva* *ç. ç.*, iii. 78. 25 (*varṣāyutam*, 28); *sa jīvet* *ç. ç.*, iii. 166. 17. The same in terms of years or summers: *jīved varṣaṣatam*, vi. 23. 25; *jīvatv eṣa ṣatān samāḥ*, ii. 68. 87; *modamānāḥ ṣatam samāḥ*, ii. 62. 9; *nityam bhavatu te buddhīr eṣā rājān chataṃ samāḥ*, i. 200. 26; (*rājā*) *bharīṣyasi ṣatān samāḥ*, iii. 249. 34. The last examples show the indefinite extension. So in the older phrase, e. g. xii. 38. 11, *bhava na tvam mahārāja rāje 'ha ṣaradān ṣatam*; i. 207. 20, *tena tiṣṭhantu nagare Pāṇḍavāḥ ṣaradān ṣatam*. The phrase has become equivalent to "many years." When the crocodile girls are cursed for a hundred years, *ṣatān samāḥ*, i. 216. 23, the statement is made that "hundred" and "hundred thousand" are vague phrases for "ever", 217. 8, *ṣatān ṣatasahasraṃ tu sarvaṃ akṣayyavācakaṃ*. Compare ii. 15. 18 ff., where one hundred and one hundred and one are both indefinite. A late and rare noun is *ṣārada* (the adj. is common), *garbho ravṛdhe sapta ṣāradaṃ*, iii. 99. 24.

In the old legends, the heroines, Çakuntalā, Damayantī, Sāvitrī, Prithā, and Kṛṣṇā herself are adult at the time of marriage. But adult may mean no more than twelve years, the age of Sītā and Juliet. In the didactic parts of the epic, girls are required to be wed as babies. Virāṭa's daughter plays doll, but this again may represent maturity (just after the marriage she becomes pregnant). The rule is that a man of thirty wed a girl of ten before puberty (*nagnikā*); a man of twenty-one, a girl of seven, xiii. 44. 14. Manu ix. 94 raises these ages to twelve and eight, but in the latter case the man is three times eight. Gobh. G. S. iii. 4. 2, says *nagnikā tu gṛeṣṭhā*. Kṛṣṇā's age is mentioned some fifteen years or more after the great war, and even at this time she is delicately said to be *mudhyam vayah kin cid ira sprṣanti*, "as it were just about grazing on middle age", xv. 25. 9. She would have been at least fifty according to the poem itself; but perhaps it would be indecorous to press this point.

The original plan of this division of my subject-matter included a section on the syntax of time-expressions and another on epic dates. The former section has grown into a complete article and will be found in *AJP.* No. 93. The latter will form an excursus to the next paper in the series, which will treat of epic chronology and astronomy.

CORRIGENDA.

In this volume, First Half,

- p. 8, section 53, for *garōḍmānikīh* read *garōḍmānikih*.
 p. 5, “ 63, for *maradō* read *marakō*.
 p. 5, “ 64, for *mūn* read *min*.
 p. 5, “ 66, for *zivishnīh* read *zīvishu*.
 p. 7, “ 70, for *aigh* read *aīsh*.
 p. 7, “ 71, for *tvākhshāk* read *tvakhshāk*.
 p. 9, “ 75, for *lātā* read *lālā*.
 p. 14, “ 92, for *-ḡkīnīk* read *kīnīk*.
 p. 17, “ 101, for *mīnishmō* read *mīnishnō*.

The plate inserted into this number of the *Journal* is to illustrate the article on Babylonian and Pre-Babylonian Cosmology, Vol. xxii, p. 138 ff.

PROCEEDINGS
OF THE
AMERICAN ORIENTAL SOCIETY,
AT ITS
MEETING IN BOSTON, MASS.,
1902.

THE annual meeting of the Society was held in Boston, Mass., on Thursday, Friday and Saturday of Easter week, April 3d, 4th, and 5th, in the lecture room of the Boston Public Library.

The following members were in attendance at one or more of the sessions :

Arnold, W. R.	Haupt	Moore, G. F.	Torrey
Atkinson	Haynes	Moore, Mrs. M. H.	Toy
Binney	Higginson	Moxom	Ward, W. H.
Blake	Hopkins, E. W.	Oertel	Warren, W. F.
Bloomfield	Huxley	Orne	Werren
Brooks, Miss	Hyvernât	Oussani	Williams, F. W.
Carus	Jackson	Platner, J. W.	Winchester, Miss
Ember	Jewett	Runkle, Miss	Winslow
Fanning	Kellner	Rutz-Rees, Mrs.	Woods
Footé	Lanman	Scott	Wright, T. F.
Gottheil	Lilley	Seiple	
Gray	Michelson	Smith	
			[Total, 46.]

The first session of the Society began on Thursday morning at eleven o'clock, with Dr. William Hayes Ward, the first Vice-President, in the chair.

The reading of the minutes of the last annual meeting, held in New York, April 11th, 12th, and 13th, 1901, was dispensed with.

The report of the Committee of Arrangements was presented by the Chairman, Professor Moore, in the form of a printed programme. The succeeding sessions of the Society were appointed for Thursday and Friday afternoons at half past two o'clock, and for Friday and Saturday mornings at nine o'clock; the session on Friday afternoon was set apart for the reading of papers on the history of religions. Arrangements were also made for a dinner at the University Club on Thursday evening, and for an informal gathering on Friday evening. By the court-

esy of the Director the members of the Society were invited to visit the Boston Museum of Fine Arts at their convenience.

The following persons, recommended by the Directors, were duly elected (for convenience, the names of those elected at later sessions are included in this list) :

HONORARY MEMBERS.

Prof. Richard Garbe, Tübingen, Germany.
Prof. Richard Pischel, Berlin, Germany.
Prof. Julius Wellhausen, Göttingen, Germany.

CORPORATE MEMBERS.

Prof. Willis J. Beecher, Auburn, N. Y.
Mr. W. M. Crane, Cambridge, Mass.
Mr. Aaron Ember, Baltimore, Md.
Dr. Carl C. Hansen, San Francisco, Cal.
Mr. Walter D. Hopkins, Brooklyn, N. Y.
Mr. Henry M. Huxley, Cambridge, Mass.
Mr. S. H. Langdon, New York, N. Y.
Dr. Enno Littmann, Princeton, N. J.
Mrs. G. F. Moore, Cambridge, Mass.
Mr. Horace M. Ramsey, San Mateo, Cal.
Mr. J. Nelson Robertson, Toronto, Canada.
Dr. Arthur W. Ryder, Cambridge, Mass.
Mr. W. G. Seiple, Baltimore, Md.
Mr. David B. Spooner, Benares, India.
Miss Olive M. Winchester, Cambridge, Mass.

MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

Prof. M. H. Morgan, Cambridge, Mass.
Rev. Charles S. Sanders, Aintab, Turkey.
Rev. N. H. Williams, Palmetto, Florida.

[Total, 21.]

The Corresponding Secretary, Professor Hopkins, in reporting the correspondence for the year, said: Letters were received in due course from those elected to membership at the last Meeting, all of whom accepted. The Seminar für Orientalische Sprachen, Berlin, and the newly formed Korea Branch of the Royal Asiatic Society have at their request been put upon the list of exchanges, and letters of acknowledgment have been duly received. The editor of the *Oriental Bibliography* has also written to thank the Society for its subvention, and a receipt for the money sent was received from the publishers. In response to the invitation of the University of Glasgow to send delegates to its four hundred and fiftieth anniversary, President Gilman appointed Professor Jackson to represent the Society, and, in accordance with the instructions of the Direc-

tors, given at the last Meeting, a Latin greeting from the Society to the University, engrossed and suitably encased, was forwarded by your Secretary to Professor Jackson, who delivered it to the University. An invitation was also sent to the Society to appoint a delegate to the Bicentennial Celebration of Yale University. This invitation came to hand after the last Meeting, and Professor Lanman was appointed by the President to represent the Society, which has received through him a bronze medal commemorating the event, the gift of the University to this Society. A letter was received from President Gilman immediately after the last Meeting, at which it will be remembered he was unable to be present, thanking the Society "for their continued confidence," as indicated by his re-election to the office of President. The Secretary is sorry to say that another letter has just come from President Gilman stating that it will also be impossible for him, in view of his plan to sail for Europe in a few days, to be present at this Meeting, and desiring your Secretary to convey his expression of regret to his colleagues. Letters expressing the writers' regret at being unable to attend this Meeting and conveying pleasant greetings to the Society have also been received from Dr. Francis Brown, from Prof. Morris Jastrow, Jr., and from Rev. Louis Grout, one of the oldest Corresponding Members of the Society.

From two members of the Society communications have been received relative to The Çakuntalā bibliography of Mr. Schuyler published in the volume of this year. Dr. Grierson in one of these communications offered the following suggestion, that there should be added to the translation of the bibliography a 'Popular' edition of Sir William Jones' translation, published in 1887 by Brojendro Lall Doss, Calcutta; and that (on p. 244) "Kauva" should be Kunwar (Kumvara=Kumāra). Goldmark's Overture is not in Mr. Schuyler's list, but in replying to this communication (through the Secretary) the latter says that it was "omitted intentionally, as being merely an orchestral music of which the title alone has anything to do with Çakuntalā, and Goldmark never wrote the opera to which the overture was to belong." "Dr. Grierson," says Mr. Schuyler, "is of course right" in the other correction.

Another letter from Dr. Grierson to your Secretary is of interest as showing to what results the extended Linguistic Survey of India is likely to lead. There is, in Dr. Grierson's opinion, good ground for believing that the great family war of the Hindu epic is in so far historical as that the poem represents not only a war between two tribes but a national war of supremacy between two great nations, which between them contained practically the whole of Aryan (and mixed-blood) India. This theory is being borne out in a most astonishing way by the Linguistic Survey, which has made probable the existence of two different streams of immigration, one, the

earlier, from the North-west, and one from the North through the Gilgit and Chitral country, which latter, coming later, split apart the homogeneous mass of first settlers, who, racially allied but dialectically different, were driven to the wall in a semi-circle about the Middle or Holy Land of the Sanskrit-speaking Aryans.

A letter from Dr. Burgess has also been received and may fitly be mentioned here since it contains the cheering information that the great sculptured Buddhistic monument at Sānchi is at last to be worthily photographed.

Your Secretary has also received a note from Professor Jackson apropos of a remark in the last number of the *Journal*, p. 370, to the effect that the spiked bed is now "out of fashion." Professor Jackson remarks that though out of fashion it is not entirely out of use: "At Ahmedabad I saw one Yogin using a spiked bed penance." So far as your Secretary knows, this form of asceticism is not clearly alluded to in Sanskrit literature (there are a few cases where "postures" of Yogins may imply it, but this is uncertain) prior to the end of the epic, and curiously enough it is there not a Yogin but a female devotee who, "to win the grace of Çiva reclined upon (spiked) clubs," xiii. 14. 97, where the commentator is careful to point out that the clubs were really spiked.

Another communication will be of importance perhaps to the few members of this Society interested in Polynesian dialects. Your Secretary has received from the Department of Education at Manila a letter announcing the discovery of many old books by the Spanish friars treating of the Philippine dialects.

Your Secretary is not sufficiently familiar with the literature on gypsy-dialects to know whether a long communication from our former consul in Baghdād, a Corresponding Member of this Society for several years, Dr. J. C. Sundberg, presents facts unknown to specialists in giving a very interesting list of Sanskrit (Hindu) words which form even at this late date a part of the every-day vocabulary of the Norwegian gypsies, who, as Dr. Sundberg (he has been intimate with these nomads) rightly states, came through Persia from India in the middle ages. Dr. Sundberg instances the (Norwegian) gypsy deity Dundra as a corruption of Devendra, and their own national designation Tater as a corruption of *thethera*, brass-worker ("all the gypsies of Norway are expert brass-workers"), and subjoins the following list of words in ordinary use among them: *chūrī*, knife; *sūī*, needle; *jūī*, louse; *pānī*, water; *lou*, salt; *dūk*, sickness; *cor* (chor), thief; *rūp*, silver; *dūd*, milk; all of which are but slightly changed Sanskrit words; and the Sanskrit-gypsy verbs ("the gypsy uses only the root") *khā*, eat; *pī*, drink; *jā*, go; *jan*, know; *rū*, weep. Some of these words have been registered before as part of the gypsy-language of Europe in general, but the list may perhaps be worth citing

here as representing, on Dr. Sundberg's evidence, the colloquial speech of the Norwegians in particular.

Finally, your Secretary has to report the names of members of the Society who have died since the last Meeting :

HONORARY MEMBERS.

Professor Albrecht Weber, Berlin.

Professor C. P. Tiele, Leiden.

CORPORATE MEMBERS.

Professor J. Henry Thayer, Cambridge, Mass.

Dr. Charles Rice, New York.

Mr. David P. Barnitz, Des Moines, Iowa.

CORRESPONDING MEMBER.

Dr. D. Bethune McCartee, Tokio.

After reading his report, Professor Hopkins made some remarks in regard to the work of Professor Weber, from whose son a letter had been received since the Professor's death, giving an account of his work during the last few years when, though unable to see, he still prosecuted his Oriental researches with the help of his son and secretary.

Professor Toy spoke briefly on the life and work of Professor Tiele and Professor Thayer; Professor Lanman on Dr. Rice and Mr. Barnitz; and Professor Williams on Dr. McCartee.

The report of the Treasurer, Prof. F. W. Williams, had been duly audited and was as follows :

RECEIPTS AND DISBURSEMENTS BY THE TREASURER OF THE AMERICAN ORIENTAL SOCIETY FOR THE YEAR ENDING DECEMBER 31, 1901.

RECEIPTS.

Balance from old account, Dec. 31, 1900		\$1,406.80
Dues (177) for 1901	\$884.75	
Dues (32) for other years	157.74	
Dues (20) for Hist. S. Rel. Sect.	40.00	
	<hr/>	\$1,082.49
Sales of publications		294.39
Collected for Or. Bibliog.		78.00
State National Bank Dividends	\$111.83	
Interest Suffolk Savings Bank	8.45	
" Prov. Inst. Savings	46.56	
" Connecticut Savings Bank	20.80	
" National Savings Bank	20.80	
	<hr/>	208.44
Gross receipts for the year		1,663.32
		<hr/>
		\$3,070.12

EXPENDITURES.

T., M. & T. Co., Printing, etc., vol. XXI ² ..	\$829.35	
" " vol. XXII ¹ ..	711.91	
" " circulars, etc.	44.49	
Engrossing letter and cover	14.00	
Photograv. plate and prints of Mr. Salisbury	36.25	
20 reams paper	84.00	
	<hr/>	\$1,720.00
Subscription to Orient. Bibliogr.	\$96.05	
Deficit on N. Y. Dinner	21.00	
	<hr/>	117.05
Honorarium to editor (18 months)	\$150.00	
Postage, etc., "	17.35	
" " Librarian	12.76	
" " Treasurer	9.58	
	<hr/>	189.69
Gross expenditures		<hr/> \$2,026.74
Credit balance on general account ..		1,043.38
		<hr/> \$3,070.12

STATEMENT.

	1900	1901
I. Bradley Type Fund (N. H. Savings)	\$1,874.20	\$1,945.40
II. Cotheal Publication Fund (Pr. Inst. Savings)	1,000.00	1,000.00
III. State National Bank Shares	1,870.00	1,870.00
IV. Life Membership Fund (Suffolk Savings)	225.00	225.00
V. Connecticut Savings Bank	500.00	500.00
VI. National Savings Bank	500.00	500.00
VII. Accrued Interest in II.	319.73	366.29
VIII. " " IV	33.06	41.51
IX. " " V	15.10	35.90
X. " " VI	15.10	35.90
XI. Cash on hand	1,406.80	1,043.38
	<hr/> \$7,758.99	<hr/> \$7,583.38

REPORT OF THE AUDITING COMMITTEE.

We hereby certify that we have examined the account book of the Treasurer of this Society and have found the same correct, and that the foregoing account is in conformity therewith. We have also compared the entries in the cash book with the vouchers and bank and pass books and have found all correct.

HANNS OERTEL, }
FRANK K. SANDERS, } *Auditors.*

NEW HAVEN, CONN., April 2, 1902.

Professors F. K. Sanders and Hanns Oertel were appointed a committee to audit the accounts of the Treasurer for the next year.

The report of the Librarian, Mr. Van Name, was presented through Professor Williams:

The accessions of the year amount to 81 volumes, 79 parts of volumes and 168 pamphlets.

The most noteworthy among these are :

1. Lady Meux MSS. Nos. 2-5, containing : The Miracles of the Blessed Virgin Mary, and the Life of Hannâ (Saint Anne), and the Magical Prayers of 'Ahêta Mikâél; the Ethiopian texts edited with English translations by E. A. Wallis Budge. London, 1900. 4°.

2. The Kashmirian Atharva-Veda, reproduced by Chromophotography from the Manuscript in the University Library at Tübingen. Baltimore and Stuttgart, 1901. 3 pts. 4°.

(One of the ten copies for which the American Oriental Society subscribed.)

The report of the Editors of the Journal was presented by Professor Hopkins, as follows:

Apart from the Index volume, in regard to which Professor Moore, who has edited it, will make a special report, the editors for the current year have brought out two parts of the Journal, the First Half and Second Half of Vol. xxii, containing 420 pages, including the Proceedings of the last Meeting, the List of Members and Notices, or 401 pages without the last two additions, that is, slightly more than the authorized number of pages, which should not exceed 400. In regard to the Second Half of this Volume, there is nothing to report except that it was published at the usual time, in January, 1902, under the supervision of both editors. The First Half was issued during the preceding summer under peculiar circumstances. A great part of it was a collection of Jubilee papers intended as an offering to the President of the Society and President of Johns Hopkins University on the attainment of his seventieth birthday, July 6. Unfortunately not only did this early date require very rapid press-work, which the printers were scarcely able to accomplish, and which to some extent affected the accuracy of the work, but this First Half suffered also from the fact that the papers in it were chiefly Semitic, and the Semitic editor was out of the country. The editor of *Biblia* requested permission to reprint in that journal the article of President Warren published in the First Part, and this request was granted.

Professors Bloomfield, Gottheil, and Jackson were appointed a committee to nominate officers for the ensuing year.

At twelve o'clock the Society proceeded to the reading of papers, Professor Toy presiding. The following communications were presented :

Dr. Arnold, The interpretation of קרנים מידו לו, Hab. iii. 4.

Dr. Blake, The principal dialects of the Philippine islands. In connection with his paper Dr. Blake presented an elementary grammar of Tagalog.

Mr. Ember, The pronunciation of Hebrew among Russian Jews.

Dr. Foote, Parallels in Latin poets to the Song of Songs.

Dr. Gray, Note on the old Persian inscription of Behistun.

Recess was then taken till half past two o'clock.

The Society reassembled at half past two o'clock, Dr. Ward presiding.

The reading of communications was resumed, as follows :

Professor Haupt, An erotic poem by Samuel Hunagid.

Professor Hopkins, Notes on some historical aspects of the Mahābhārata.

Professor Jackson briefly described some books given to the Society by the Parsi Panchayat of Bombay, and presented Indo-Iranian Notes (on a fragment of the Avesta, and on the place of Zoroaster).

Professor Lanman, Report upon the approaching completion of Whitney's Atharva-Veda. Remarks were made by Professors Bloomfield and Smith, and Dr. Scott.

Professor Oertel, Contributions from the Jāiminiya Brāhmaṇa, Fourth Series.

Mr. Oussani, An unpublished Christian Arabic legend of Seif-el-Mesih (the Sword of the Messiah).

Dr. Ryder, Note on *brhacchandās*, AV. iii. 12. 3. Remarks were made by Professors Bloomfield and Jackson.

Professor Bloomfield presented a paper by Professor Stratton, of Punjab University, on a dated Gandhāra figure.

Mr. Seiple, Theocritean parallels to the Song of Songs. Remarks were made by Professors Haupt, Toy, Lanman, and Hopkins.

Professor Hyvernat, The historical side of some manuscripts of Bar-Bahlūl's Lexicon.

The Society then adjourned to Friday morning.

The Society met on Friday morning at half past nine, Dr. Ward presiding.

The following communications were presented :

Dr. Arnold, Rp in the story of the tower, Gen. xi, 1-9.

Professor Torrey, The Arabic manuscripts at Yale University.

Mr. Orne spoke of the manuscripts at Harvard and Professor Haupt of the collection recently acquired by Princeton.

Professor Gottheil, from the committee on cataloguing the Oriental manuscripts in America, reported progress, and the committee was continued.

Professor Toy, The Hebrew text of Ben-Sira. Remarks were made by Professor Gottheil.

Miss Runkle, Analysis of the Pāli canonical text, the Udāna. Remarks were made by Professors Lanman and Bloomfield, and Dr. Scott.

Dr. Scott, The owls and parrots of Polynesia.

Professor Bloomfield presented the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.

Mr. Huxley, Syrian wedding and funeral songs.

Dr. Foote, Note on 2 Kings vi, 6.

Professor Moore announced the completion of the Index to the Journal, vols. i-xx, and presented advance copies thereof. Remarks were made by Professors Hopkins and Lanman.

Dr. Ryder, Krsnanātha's commentary on the Bengal recension of the Çakuntalā. Remarks were made by Professors Hopkins, Bloomfield, and Lanman.

At 12.45 the Society took a recess till 2.30.

The Society reassembled at half past two, Dr. Ward presiding. The session was devoted to the reading of papers belonging to the Section for the Historical Study of Religions, in the following order :

Miss L. C. G. Grieve, Evidence of Satī among the early Greeks (read by Professor Jackson). Remarks were made by Professor Hopkins and Dr. Scott.

Professor Haupt, Biblical love-ditties.

Professor Hopkins, Beast fables in the Mahābhārata.

Mr. Oussani, Popular superstitions in early Arabia.

Professor Jackson, The religion of the Achaemenian Kings, Second Series; classical allusions; also Indo-Iranian Notes, with photographs. In connection with this, Professor Hopkins presented, as a supplement to the report on correspondence, a letter from Dr. Burgess on a photograph of the monuments at Sānchi.

Professor Toy, Creator gods.

Dr. Ward, Symbols of Babylonian gods.

Mr. Kohut, Jewish contributions to Comparative folk-lore (read in abstract by the Recording Secretary).

At five o'clock the Society adjourned till Saturday morning.

The last session of the Society was held on Saturday morning, beginning at half past nine o'clock, with Professor Toy in the chair.

Professor Hopkins reported from the Directors that the next Meeting of the Society would be held in Baltimore, beginning on Thursday, April 16, 1903; and that Professors Haupt and Bloomfield, with the Corresponding Secretary, had been appointed a Committee on Arrangements. Also that the Directors had reappointed the editors of the Journal, Professors Hopkins and Torrey.

The Committee to nominate officers for the ensuing year reported, and by unanimous consent the ballot of the Society was cast for the following officers:

President—President Daniel Coit Gilman, of Baltimore.

Vice-Presidents—Dr. William Hayes Ward, of New York ; Professor Crawford H. Toy, of Cambridge ; Professor Charles R. Lanman, of Cambridge.

Corresponding Secretary—Professor E. Washburn Hopkins, of New Haven.

Recording Secretary—Professor George F. Moore, of Cambridge.

Secretary of the Section for Religions—Professor Morris Jastrow, Jr., of Philadelphia.

Treasurer—Professor Frederick Wells Williams, of New Haven.

Librarian—Mr. Addison Van Name, of New Haven.

Directors—The officers above named : and President William R. Harper, of Chicago ; Professors Francis Brown, Richard Gottheil and A. V. Williams Jackson, of New York ; Professors Maurice Bloomfield and Paul Haupt, of Baltimore ; Professor Henry Hyvernat, of Washington.

The presentation of communications being resumed, the following papers were read :

Professor Haupt, The name Palmyra.

Dr. Arnold, The text of 1 Sam. xiv, 16. Remarks were made by Professors Torrey and Haupt.

Dr. Blake, Outlines of Tagalog grammar.

Dr. Woods, The Māṇḍūkya Upaniṣad with the Kārikā of Gāuḍapāda. Remarks were made by Professors Hopkins and Lanman.

Professor T. F. Wright, Gezer and its excavation.

Professor Moore, Preliminary questions for students of Hebrew meter. Remarks were made by Professor Haupt, Dr. Arnold, and Professor Torrey.

Professor Torrey, An unpublished Phoenician inscription from Sidon. Remarks were made by Professors Gottheil and Haupt.

Professor Hopkins, The form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.

Mr. Langdon, The name of the ferryman in the Babylonian Flood-story (read by Professor Gottheil).

Mr. Yohannan, New Persian manuscripts in the library of Columbia University.

Dr. Blake, Points of contact between Semitic and Tagalog.

Professor Haupt, The Septuagintal phrase ἐξ ἐλισσομένης.

The Corresponding Secretary read by title the following papers :

Professor Barton and Miss Ogden, Interpretation of the text of the archaic tablet of the E. A. Hoffman Collection.

Dr. Bolling, The relation of the Vedic forms of the dual.

Dr. Casanowicz, The exhibit of Oriental antiquities at the U. S. National Museum.

Mr. Ewing, The Āradā-Tilaka Tantra.

Dr. Littmann, Specimens of the popular literature of modern Abyssinia. Recent progress in Uralo-Altaic studies.

Rev. C. S. Sanders, Jupiter Dolichenus.

The following resolution of thanks was unanimously adopted:

The American Oriental Society desires to express its sincere thanks to the Trustees of the Boston Public Library, for the use of their lecture-room; to the Directors of the Museum of Fine Arts, for courtesies shown to the Society; to Rev. Dr. Winslow and Rev. Dr. Moxom, for extending to the Society the hospitality of the University Club; and to the Committee of Arrangements, for their efficient services.

At half past twelve the Society adjourned, to meet in Baltimore, Md., April 16, 1903.

The following is a list of all the papers presented to the Society:

1. Dr. W. R. Arnold; (a) The text of 1 Sam. xiv, 16.
2. Dr. W. R. Arnold; (b) The interpretation of קרנים מידו ל, Hab. iii, 4.
3. Dr. W. R. Arnold; (c) Rp in the story of the tower, Gen. xi, 1-9.
4. Prof. Barton; Interpretation of the archaic tablet of the E. A. Hoffman Collection.
5. Dr. Blake; (a) The principal dialects of the Philippine Islands.
6. Dr. Blake; (b) Outlines of the Tagalog grammar.
7. Dr. Blake; (c) Points of contact between Semitic and Tagalog.
8. Prof. Bloomfield; Presentation of the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.
9. Dr. Bolling; The relation of the Vedic forms of the dual.
10. Dr. Casanowicz; The exhibit of Oriental antiquities at the U. S. National Museum.
11. Mr. Ember; The pronunciation of Hebrew among the Russian Jews.
12. Mr. Ewing; The Çāradā-Tilaka Tantra.
13. Dr. Foote; (a) Note on 2 Kings vi, 6.
14. Dr. Foote; (b) Parallels in Latin poets to the Song of Songs.

15. Dr. Gray; Note on the old Persian inscription of Behistun.
16. Miss Lucia C. G. Grieve; Evidence of Satī among the early Greeks.
17. Prof. Haupt; (a) Biblical love-ditties.
18. Prof. Haupt; (b) The name Palmyra.
19. (c) The Septuagintal phrase ἐξ ἐλισσομένης.
20. Prof. Haupt; (d) An erotic poem by Samuel Hanagīd.
21. Prof. Hopkins; (a) Remarks on the form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.
22. Prof. Hopkins; (b) Beast fables in the Mahābhārata.
23. Prof. Hopkins; (c) Notes on some historical aspects of the Mahābhārata.
24. Mr. Huxley; Syriac wedding and funeral songs.
25. Prof. Hyvernāt; The historical side of some MSS. of Bar-Bahlūl's Lexicon.
26. Prof. Jackson; (a) Indo-Iranian Notes.
27. Prof. Jackson; (b) The Religion of the Achaemenian Kings, Second Series. Classical Allusions.
28. Prof. Jackson; (c) A gift to the Society from the Parsi Panchayat of Bombay.
29. Rev. Mr. Kohut; Jewish contributions to comparative folk-lore, I.
30. Mr. Langdon; The name of the ferryman in the Babylonian Flood-story.
31. Prof. Lanman; Report upon the approaching completion of Whitney's Atharva-Veda with a text-critical and exegetical commentary.
32. Dr. Littmann; (a) Specimens of the popular literature of modern Abyssinia.
33. Dr. Littmann; (b) Recent progress in Uralo-Altaic Studies.
34. Prof. Moore; (a) Announcement of the completion of the Index to the *Journal*, vols i-xx.
35. Prof. Moore; (b) Some preliminary questions for students of Hebrew meter.

36. Prof. Oertel; Contributions from the Jāiminīya Brāhmaṇa, Fourth Series.

37. Miss Ellen S. Ogden; The text of the archaic tablet of the E. A. Hoffman Collection.

38. Rev. Mr. Oussani; (a) Popular superstitions in early Arabia.

39. Rev. Mr. Oussani; (b) Mohammedan parallels to the Song of Songs.

40. Rev. Mr. Oussani; (c) An unpublished Christian Arabic legend of Seif-el-Mesīḥ (the Sword of the Messiah).

41. Prof. Prince; The modern pronunciation of Coptic in the Mass.

42. Miss Catharine B. Runkle; Analysis of the Pāli canonical text, the Udāna.

43. Dr. Ryder; (a) Note on *bṛhacchandas*, AV. iii. 12. 3.

44. Dr. Ryder; (b) Kṛṣṇanātha's commentary on the Bengal recension of the Ṣakuntalā.

45. Rev. Mr. Sanders; Jupiter Dolichenus.

46. Dr. Scott; The owls and parrots of Polynesia.

47. Mr. Seiple; Theocritean parallels to the Song of Songs.

48. Prof. Stratton; A dated Gandhāra figure.

49. Prof. Torrey; (a) An unpublished Phoenician inscription from Sidon.

50. Prof. Torrey; (b) The Arabic MSS. at Yale University.

51. Prof. Toy; (a) Remarks on the Hebrew text of Ben-Sira.

52. Prof. Toy; (b) Creator gods.

53. Dr. Ward; Symbols of Babylonian gods.

54. Dr. Woods; The Māṇḍūkya Upaniṣad with the Kārikā of Gāuḍapāda.

55. Prof. T. F. Wright; Gezer and its excavation.

56. Rev. Mr. Yohannan; (a) Influence of foreign languages on modern Syriac sounds.

57. Rev. Mr. Yohannan; (b) New Persian MSS. in the library of Columbia University.

LIST OF MEMBERS.

REVISED, JANUARY, 1903.

The number placed after the address indicates the year of election.

I. HONORARY MEMBERS.

- M. AUGUSTE BARTH, Membre de l'Institut, Paris, France. (Rue Garancière, 10.) 1898.
- Prof. RAMKRISHNA GOPAL BHANDARKAR, Dekkan Coll., Poona, India. 1887.
- His Excellency, OTTO VON BOEHTLINGE, Hospital Str. 25, Leipzig, Germany. 1844.
- JAMES BURGESS, LL.D., 22 Seton Place, Edinburgh, Scotland. 1899.
- Dr. ANTONIO MARIA CERIANI, Ambrosian Library, Milan, Italy. 1890.
- Prof. EDWARD B. COWELL, University of Cambridge, 10 Scrope Terrace, Cambridge, England. Corresponding Member, 1863; Hon., 1893.
- Prof. BERTHOLD DELBRUECK, University of Jena, Germany. 1878.
- Prof. FRIEDRICH DELITZSCH, University of Berlin, Germany. 1893.
- Prof. RICHARD GARBE, University of Tübingen, Germany. (Biesinger Str. 14.) 1902.
- Prof. M. J. DE GOEJE, University of Leyden, Netherlands. (Vliet 15.) 1898.
- Prof. IGNAZIO GUIDI, University of Rome, Italy. (Via Botteghe Oscure, 24.) 1893.
- Prof. HENDRIK KERN, University of Leyden, Netherlands. 1893.
- Prof. FRANZ KIELHORN, University of Goettingen, Germany. (Hainholzweg 21.) 1887.
- Prof. ALFRED LUDWIG, University of Prague, Bohemia. (Celakowsky Str. 15.) 1898.
- Prof. GASTON MASPERO, Collège de France, Paris, France. (Avenue de l'Observatoire, 24.) 1898.
- Prof. THEODOR NOELDEKE, University of Strassburg, Germany. (Kalbsgasse 16.) 1878.
- Prof. JULES OPPERT, Collège de France, Paris, France. (Rue de Sfax, 2.) 1893.
- Prof. RICHARD PISCHEL, University of Berlin, Germany. (Passauer Str. 23, W. 50.) 1902.
- Prof. EDUARD SACHAU, University of Berlin, Germany. (Wormser Str. 12, W.) 1887.
- Prof. ARCHIBALD H. SAYCE, University of Oxford, England. 1893.
- Prof. EBERHARD SCHRADER, University of Berlin, Germany. (Kronprinzen-Ufer 20, N. W.) 1890.
- Prof. FRIEDRICH VON SPIEGEL, Munich, Germany. (Königin Str. 49.) Corresponding Member, 1863; Hon., 1869.
- Prof. JULIUS WELLHAUSEN, University of Göttingen, Germany. (Weber Str. 18a.) 1902.

- EDWARD W. WEST, c.o. A. A. West, Clyst House, Theydon Bois (Essex), England. 1899.
 Prof. ERNST WINDISCH, University of Leipzig, Germany. (Universitäts Str. 15.) 1890. [Total, 25.]

II. CORPORATE MEMBERS.

Names marked with † are those of life members.

- Rev. JUSTIN EDWARDS ABBOTT, D.D., Bombay, India. 1900.
 Dr. CYRUS ADLER, U. S. National Museum, Washington, D. C. 1884.
 Prof. EDWARD V. ARNOLD, University College of North Wales, Bangor, Great Britain. 1896.
 Mrs. EMMA J. ARNOLD, 275 Washington St., Providence, R. I. 1894.
 Dr. WILLIAM R. ARNOLD, 120 Riverside Drive, New York, N. Y. 1893.
 Rev. EDWARD E. ATKINSON, Cambridge, Mass. 1894.
 Hon. SIMEON E. BALDWIN, LL.D., 44 Wall St., New Haven, Conn. 1898.
 Miss ANNIE L. BARBER, Chestnut St., Meadville, Pa. 1892.
 Prof. GEORGE A. BARTON, Bryn Mawr College, Bryn Mawr, Pa. 1888.
 Prof. L. W. BATTEN, 38 Stuyvesant St., New York. 1894.
 Rev. HARLAN P. BEACH, Montclair, N. J. 1898.
 Prof. WILLIS J. BEECHER, D.D., Theological Seminary, Auburn, N. Y. 1900.
 Rev. JOSEPH F. BERG, Ph.D., Port Richmond, S. I., N. Y. 1893.
 Dr. WILLIAM STURGIS BIGELOW, 60 Beacon St., Boston, Mass. 1894.
 Prof. JOHN BINNEY, Berkeley Divinity School, Middletown, Conn. 1887.
 FRANK RINGGOLD BLAKE (Johns Hopkins Univ.), 2106 Oak St., Baltimore, Md. 1900.
 Rev. DAVID BLAUSTEIN, Educational Alliance, 197 East Broadway, New York, N. Y. 1891.
 FREDERICK J. BLISS, Ph.D., Syrian Protestant College, Beirut, Syria. 1898.
 Rev. CARL AUGUST BLOMGREN, Ph.D., 1525 McKean St., Philadelphia, Pa. 1900.
 Prof. MAURICE BLOOMFIELD, Johns Hopkins University, Baltimore, Md. 1881.
 Prof. CHARLES W. E. BODY (General Theological Seminary), 9 Chelsea Square, New York, N. Y. 1897.
 Dr. ALFRED BOISSIER, Le Rivage près Chambésy, Switzerland. 1897.
 Dr. GEORGE M. BOLLING, Catholic Univ. of America, Washington, D. C. 1896.
 Prof. JAMES HENRY BREASTED, University of Chicago, Chicago, Ill. 1891.
 Prof. CHAS. A. BRIGGS (Union Theol. Sem.), 120 West 93d St., New York, N. Y. 1879.
 Miss SARAH W. BROOKS, Lexington, Mass. 1896.
 Prof. CHAS. RUFUS BROWN, Newton Theological Institution, Newton Centre, Mass. 1886.
 Prof. FRANCIS BROWN (Union Theological Seminary), 700 Park Ave., New York, N. Y. 1881.
 Prof. CARL DARLING BUCK, University of Chicago, Chicago, Ill. 1892.
 Prof. HENRY F. BURTON, Rochester University, Rochester, N. Y. 1881.
 Dr. W. CALAND, 5 Seeligsingel, Breda, Netherlands. 1897.

- Rev. JOHN CAMPBELL, Kingsbridge, New York, N. Y. 1896.
 Rev. SIMON J. CARR, Ph.D., 1527 Church St., Frankford, Philadelphia, Pa. 1892.
 Prof. A. S. CARRIER (McCormick Theological Seminary), 1042 N. Halsted St., Chicago, Ill. 1890.
 Dr. FRANKLIN CARTER, Camden, N. C. 1873.
 Dr. PAUL CARUS, La Salle, Illinois. 1897.
 Dr. I. M. CASANOWICZ, U. S. National Museum, Washington, D. C. 1893.
 Miss EVA CHANNING, Exeter Chambers, Boston, Mass. 1883.
 Dr. FRANK DYER CHESTER, United States Consulate, Buda-Pesth, Hungary. 1891.
 CLARENCE H. CLARK, Locust and 42d Sts., Philadelphia, Pa. 1897.
 Rev. HENRY N. COBB, 25 East 22d St., New York, N. Y. 1875.
 Prof. CAMDEN M. COBERN, 4611 Ellis Ave., Chicago, Ill. 1894.
 WM. EMMETTE COLEMAN, Chief Quartermaster's Office, San Francisco, Cal. 1885.
 †GEORGE WETMORE COLLES, 62 Fort Greene Place, Brooklyn, N. Y. 1882.
 Prof. HERMANN COLLITZ, Bryn Mawr College, Bryn Mawr, Pa. 1887.
 Miss ELIZABETH S. COLTON, Easthampton, Mass. 1896.
 WILLIAM MERRIAM CRANE, 16 East 87th St., New York, N. Y. 1902.
 STEWART CULIN (Univ. of Pennsylvania), 127 South Front St., Philadelphia, Pa. 1888.
 Prof. SAMUEL IVES CURTISS, D.D., 45 Warren Ave., Chicago, Ill. 1902.
 Prof. JOHN D. DAVIS, Princeton Theological Seminary, Princeton, N. J. 1888.
 LEE MALTBIE DEAN, North Brookfield, Mass. 1897.
 ALFRED L. P. DENNIS, 72 Federal St., Brunswick, Me. 1900.
 JAMES T. DENNIS, 1008 N. Calvert St., Baltimore, Md. 1900.
 Dr. P. L. ARMAND DE POTTER, 45 Broadway, New York, N. Y. 1880.
 Rev. D. STUART DODGE, 9 Cliff St., New York, N. Y. 1867.
 Prof. JAMES F. DRISCOLL, St. Austin's College, Washington, D. C. 1897.
 SAMUEL F. DUNLAP, 18 West 22nd St., New York, N. Y. 1854.
 Dr. HARRY WESTBROOK DUNNING, 5 Kilsyth Road, Brookline, Mass. 1894.
 WILBERFORCE EAMES, Lenox Library, 890 Fifth Ave., New York, N. Y. 1897.
 Prof. FREDERICK C. EISELN, Garrett Biblical Inst., Evanston, Ill. 1901.
 Mrs. WILLIAM M. ELLICOTT, 106 Ridgewood Road, Roland Park, Md. 1897.
 Prof. LEVI H. ELWELL, Amherst College, Amherst, Mass. 1883.
 Rev. ARTHUR H. EWING, The Jumna Mission House, Allahâbâd, N. W. P., India. 1900.
 Rev. Prof. C. P. FAGNANI, 700 Park Ave., New York, N. Y. 1901.
 MARSHALL BRYANT FANNING, 1079 Boylston St., Boston, Mass. 1897.
 Prof. EDWIN WHITFIELD FAY, University of Texas, Austin, Texas. 1888.
 ERNEST F. FENOLLOSA, 419 West 118th St., New York, N. Y. 1894.
 Prof. HENRY FERGUSON, Trinity College, Hartford, Conn. 1876.
 Rev. JOHN C. FERGUSON, 121a Bubbling Spring Road, Shanghai, China. 1900.
 †Lady CAROLINE FITZ MAURICE, 2 Green St., Grosvenor Square, London, England. 1886.

- Rev. THEODORE C. FOOTE, John Hopkins University, Baltimore, Md. 1900.
 †FRANK B. FORBES, 65 Marlborough St., Boston, Mass. 1864.
 Rev. JAS. EVERETT FRAME (Union Theological Sem.), 700 Park Ave., New York, N. Y. 1892.
 Prof. ARTHUR L. FROTHINGHAM, JR., Princeton University, Princeton, N. J. 1883.
 Dr. WILLIAM H. FURNESS, 8d, Wallingford, Delaware Co., Penn. 1897.
 Rev. FRANCIS E. GIGOT, St. Mary's Seminary, Baltimore, Md. 1901.
 Prof. BASIL LANNEAU GILDERSLEEVE, Johns Hopkins Univ., Baltimore, Md. 1858.
 Dr. DANIEL COIT GILMAN, 614 Park Ave., Baltimore, Md. 1857.
 LOUIS GINZBERG, Ph.D., 60 West 115th St., New York, N. Y. 1900.
 Rev. A. KINGSLEY GLOVER, Wells, Minn. 1901.
 Prof. WILLIAM WATSON GOODWIN (Harvard Univ.), 5 Follen St., Cambridge, Mass. 1857.
 Prof. RICHARD J. H. GOTTHEIL (Columbia Univ.), 2074 Fifth Ave., New York, N. Y. 1886.
 JACOB GRAPE, JR., N. Washington St., near Fayette, Baltimore, Md. 1888.
 LOUIS H. GRAY, Ph.D. (Princeton Univ.), 53 Second Ave., Newark, N. J. 1897.
 †Dr. GEORGE A. GRIERSON, Rathfarnham, Camberley, Surrey, England. 1899.
 Miss LUCIA C. GRAEME GRIEVE, 633 President St., Brooklyn, N. Y. 1894.
 Miss LOUISE H. R. GRIEVE, M.D., Satara, Bombay Presidency, India. 1898.
 Dr. KARL JOSEF GRIMM, Ursinus College, Collegeville, Pa. 1897.
 Dr. J. B. GROSSMANN, 236 Custer Ave., Youngstown, O. 1894.
 Prof. LOUIS GROSSMANN (Hebrew Union College), 2212 Park Ave., Cincinnati, O. 1890.
 CHAS. F. GUNTHER, 212 State St., Chicago, Ill. 1889.
 Rev. ADOLPH GUTTMACHER, 1833 Linden Ave., Baltimore, Md. 1896.
 Dr. CARL C. HANSEN, Lakawn Lampang, Laos (via Brindisi, Moulmain, and Raheng). 1902.
 Prof. ROBERT FRANCIS HARPER, Univ. of Chicago, Chicago, Ill. 1886.
 Pres. WILLIAM RAINEY HARPER, Univ. of Chicago, Chicago, Ill. 1885.
 Prof. SAMUEL HART, Berkeley Divinity School, Middletown, Conn.
 Prof. PAUL HAUPT (Johns Hopkins Univ.), 2511 Madison Ave., Baltimore, Md. 1883.
 Dr. HENRY HARRISON HAYNES, 6 Ellery St., Cambridge, Mass. 1892.
 Prof. RICHARD HENEBRY, Ph.D., 1738 Logan Ave., Denver, Col. 1900.
 Col. THOS. WENTWORTH HIGGINSON, 25 Buckingham St., Cambridge, Mass. 1869.
 Prof. HERMANN V. HILPRECHT (Univ. of Pennsylvania), 403 South 41st St., Philadelphia, Pa. 1887.
 Rev. HUGO W. HOFFMAN, 306 Rodney St., Brooklyn, N. Y. 1899.
 Prof. E. WASHBURN HOPKINS (Yale Univ.), 235 Bishop St., New Haven, Conn. 1881.
 WALTER DAVID HOPKINS, 1444 Pacific St., Brooklyn, N. Y. 1902.
 Prof. JAMES M. HOPPIN, D.D. (Yale Univ.), 47 Hillhouse Ave., New Haven, Conn. 1862.

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- ROBERT E. HUME, 700 Park Ave., New York, N. Y. 1900.
Miss ANNIE K. HUMPHERY, 1114 14th St., Washington, D. C. 1873.
HENRY MINOR HUXLEY, 287 Washington Ave., Chelsea, Mass.
Prof. HENRY HYVERNAT, Catholic Univ. of America, Washington, D. C. 1889.
Prof. A. V. WILLIAMS JACKSON (Columbia Univ.), 16 Highland Place, Yonkers, N. Y. 1885.
Rev. MARCUS JASTROW, 139 West Upsal St., Germantown, Pa. 1887.
Prof. MORRIS JASTROW, JR. (Univ. of Pennsylvania), 248 South 23d St., Philadelphia, Pa. 1886.
Miss MARY JEFFERS, Bryn Mawr, Pa. 1900.
Rev. HENRY F. JENKS, P. O. Box 143, Canton, Mass. 1874.
Prof. JAMES RICHARD JEWETT (Univ. of Minnesota), 266 Summit Ave., St. Paul, Minnesota. 1887.
Dr. CHRISTOPHER JOHNSTON (Johns Hopkins University), 21 West 20th St., Baltimore, Md. 1889.
Prof. MAX KELLNER, Episcopal Theological School, Cambridge, Mass. 1886.
Miss ELIZA H. KENDRICK, Ph.D., 45 Hunnewell Ave., Newton, Mass. 1896.
Prof. CHARLES FOSTER KENT (Yale Univ.), 406 Humphrey St., New Haven, Conn. 1890.
Prof. GEORGE L. KITTREDGE (Harvard University), 9 Hilliard St., Cambridge, Mass. 1899.
Prof. GEORGE W. KNOX (Union Theol. Seminary), 700 Park Ave., New York, N. Y. 1899.
Rev. GEORGE A. KOHUT, 44 West 58th St., New York, N. Y. 1894.
STEPHEN HERBERT LANGDON, 41 East 69th St., New York, N. Y. 1902.
†Prof. CHARLES ROCKWELL LANMAN (Harvard Univ.), 9 Farrar St., Cambridge, Mass. 1876.
BERTHOLD LAUFER, Ph.D., Hong Kong and Shanghai Bank, Shanghai, China. 1900.
†HENRY C. LEA, 2000 Walnut St., Philadelphia, Pa. 1898.
Prof. C. S. LEAVENWORTH, Nan Yang College, Shanghai, China. 1900.
Prof. CASPAR LEVIAS, Hebrew Union College. Cincinnati, Ohio! 1892.
ROBERT LILLEY, Grafton, Mass. 1894.
Prof. THOMAS B. LINDSAY, Boston Univ., Boston, Mass. 1883.
Prof. CHARLES E. LITTLE (Vanderbilt Univ.), 308 Gowday St., Nashville, Tenn. 1901.
Dr. ENNO LITTMANN, University Library, Princeton, N. J. 1902.
Rev. JACOB W. LOCH, 59 Schermerhorn St., Brooklyn, N. Y. 1899.
PERCIVAL LOWELL, care of Russell & Putnam, 50 State St., Boston, Mass. 1893.
†BENJAMIN SMITH LYMAN, 708 Locust St., Philadelphia, Pa. 1871.
Prof. DAVID GORDON LYON (Harvard Univ.), 15 Lowell St., Cambridge, Mass. 1882.
ALBERT MORTON LYTGOE, Girga, Upper Egypt. 1899.
Prof. DUNCAN B. MACDONALD, Hartford Theological Seminary, Hartford, Conn. 1893.
Rev. CHARLES S. MACFARLAND, Ph.D., 629 Salem St., Malden, Mass. 1898.

- Prof. HERBERT W. MAGOUN, Redfield, South Dakota. 1887.
 Prof. MAX L. MARGOLIS, University of California, Berkeley, Cal. 1890.
 Prof. ALLAN MARQUAND, Princeton Univ., Princeton, N. J. 1888.
 Prof. WINFRED ROBERT MARTIN, Trinity College, Hartford, Conn. 1889.
 WILLIAM ARNOT MATHER, Hartford Theological Seminary, Hartford, Conn. 1899.
 Mrs. MATILDA R. MCCONNELL, 112 Madison Ave., New York, N. Y. 1890.
 Rev. JOHN MCFADYEN, Knox College, Toronto, Canada. 1899.
 Rev. DONALD J. MCKINNON, 1032 Guerrero St., San Francisco, Cal. 1897.
 Rev. W. B. MCPHERSON, Johns Hopkins University, Baltimore, Md. 1901.
 Prof. WILLIAM N. MEBANE, Dublin, Pulaski Co., Va. 1898.
 TRUMAN MICHELSON, 241 Winyah Ave., New Rochelle, N. Y. 1899.
 Mrs. HELEN L. MILLION (*née* LOVELL), Hardin College, Mexico, Missouri, 1892.
 Prof. LAWRENCE H. MILLS (Oxford University), 119 Ifley Road, Oxford, England. 1881.
 Prof. EDWIN KNOX MITCHELL (Hartford Theol. Sem.), 57 Gillette St., Hartford, Conn. 1898.
 Prof. GEORGE F. MOORE (Harvard University), 3 Divinity Ave., Cambridge, Mass. 1887.
 †Mrs. MARY H. MOORE, 3 Divinity Ave., Cambridge, Mass. 1902.
 PAUL ELMER MORE, 265 Springdale Ave., East Orange, N. J. 1898.
 Prof. EDWARD S. MORSE, Salem, Mass. 1894.
 WARREN J. MOULTON, Ph.D. (Yale Divinity School), 22 East Divinity Hall, New Haven, Conn. 1899.
 Rev. Dr. PHILIP S. MOXOM, 88 Dartmouth Terrace, Springfield, Mass. 1898.
 Rev. Prof. A. J. ELDER MULLAN, S.J., Georgetown University, Washington, D. C. 1889.
 ISAAC MYER, 21 East 60th St., New York, N. Y. 1888.
 Prof. CHARLES ELIOT NORTON, Cambridge, Mass. 1857.
 Prof. HANNS OERTEL (Yale Univ.), 2 Phelps Hall, New Haven, Conn. 1890.
 Miss ELLEN S. OGDEN, B.L., 398 Western Ave., Albany, N. Y. 1898.
 GEORGE N. OLCOTT, Ridgefield, Conn. 1892.
 †ROBERT M. OLYPHANT, 160 Madison Ave., New York, N. Y. 1861.
 JOHN ORNE, Ph.D., 104 Ellery St., Cambridge, Mass. 1890.
 Prof. GEORGE W. OSBORN, New York University, New York, N. Y. 1894.
 Rev. GABRIEL OUSSANI, Johns Hopkins University, Baltimore, Md. 1901.
 Rev. CHARLES RAY PALMER, D.D., 127 Whitney Ave., New Haven, Conn. 1900.
 Prof. LEWIS B. PATON, Hartford Theological Seminary, Hartford, Conn. 1894.
 Dr. CHARLES PEABODY, 197 Brattle St., Cambridge, Mass. 1892.
 Prof. ISMAR J. PERITZ, Syracuse University, Syracuse, N. Y. 1894.
 Prof. EDWARD DELAVAN PERRY (Columbia Univ.), 542 West 114th St., New York, N. Y. 1879.
 Rev. Dr. JOHN P. PETERS, 225 West 99th St., New York, N. Y. 1882.
 Prof. DAVID PHILIPSON, Hebrew Union College, Cincinnati, O. 1889.
 MURRAY E. POOLE, 21 East State St., Ithaca, N. Y. 1897.

- WILLIAM POPPER, 260 West 93d St., New York, N. Y. 1897.
 Rev. F. L. HAWKES POTT, St. John's College, Shanghai, China. 1901.
 Prof. IRA M. PRICE (Univ. of Chicago), Morgan Park, Ill. 1887.
 Prof. JOHN DYNELEY PRINCE (Columbia Univ.), 15 Lexington Ave., New York, N. Y. 1888.
 Madame ZÉNAÏDE A. RAGOZIN, care of Putnam Sons, West 23d St., New York, N. Y. 1886.
 HORACE M. RAMSEY (University of California), San Mateo, Cal. 1902.
 Dr. GEORGE ANDREW REISNER, Ghizeh Museum, Cairo, Egypt. 1891.
 ERNEST C. RICHARDSON, Library of Princeton Univ., Princeton, N. J. 1900.
 J. NELSON ROBERTSON, 219 Bleecker St., Toronto, Ont. 1902.
 EDWARD ROBINSON, Museum of Fine Arts, Boston, Mass. 1894.
 Prof. GEORGE LIVINGSTON ROBINSON (McCormick Theol. Sem.), 10 Chalmers Place, Chicago, Ill. 1892.
 Hon. WILLIAM WOODVILLE ROCKHILL, Metropolitan Club, Washington, D. C. 1880.
 Prof. ROBERT W. ROGERS, D.D., Drew Theological Seminary, Madison, N. J. 1888.
 Prof. JAMES HARDY ROPES (Harvard University), 39½ Shepard St., Cambridge, Mass. 1893.
 Rev. WILLIAM ROSENAU, 825 Newington Ave., Baltimore, Md. 1897.
 Miss ADELAIDE RUDOLPH, 434 Madison Ave., New York, N. Y. 1894.
 Mrs. JANET E. RUUTZ-REES, 371 West End Ave., New York, N. Y. 1897.
 Miss CATHARINE B. RUNKLE, 15 Everett St., Cambridge, Mass. 1900.
 ARTHUR W. RYDER, 32 Wendell Ave., Cambridge, Mass. 1902.
 Prof. FRANK K. SANDERS (Yale University), 235 Lawrence St., New Haven Conn. 1897.
 Rev. TOBIAS SCHANFARBER, The Lakota, Michigan Boulevard, Chicago, Ill. 1897.
 Dr. H. ERNEST SCHMID, White Plains, N. Y. 1866.
 Prof. NATHANIEL SCHMIDT, Cornell University, Ithaca, N. Y. 1894.
 MONTGOMERY SCHUYLER, JR., U. S. Embassy, St. Petersburg, Russia. 1899.
 Dr. CHARLES P. G. SCOTT, Radnor, Pa. 1895.
 J. HERBERT SENTER, 10 Avon St., Portland, Me. 1870.
 Dr. CHARLES H. SHANNON, Univ. of Tenn., Knoxville, Tenn. 1899.
 THOMAS S. SIMONDS, 296 Cabot St., Beverly, Mass. 1892.
 Prof. HENRY PRESERVED SMITH, Amherst College, Amherst, Mass. 1877.
 Mr. LOUIS C. SOLYOM, Library of Congress, Washington, D. C. 1901.
 Prof. MAXWELL SOMMERVILLE, 124 North Seventh St., Philadelphia, Pa. 1890.
 WILLIAM WALLACE SPENCE, JR., Bolton, Baltimore, Md. 1900.
 Dr. EDWARD H. SPIEKER, Johns Hopkins Univ., Baltimore, Md. 1884.
 Rev. HANS H. SPOER, Ph.D., 120 Remsen St., Astoria, L. I. 1899.
 DAVID BRAINERD SPOONER, The Sanskrit College, Benares, India. 1902.
 HENRY HULL ST. CLAIR, JR., 131 West 111th St., New York, N. Y. 1900.
 Prof. CHARLES C. STEARNS, 126 Garden St., Hartford, Conn. 1899.
 Rev. JAMES D. STEELE, 74 West 103d St., New York, N. Y. 1892.
 NATHAN STERN, 448 West 43d St., New York, N. Y. 1900.

- Prof. J. H. STEVENSON, Vanderbilt University, Nashville, Tenn. 1896.
Mrs. SARA YORKE STEVENSON, 237 South 21st St., Philadelphia, Pa. 1890.
JOSEPH TRUMBULL STICKNEY, 3 Rue Soufflot, Paris, France. 1900.
Rev. ANSON PHELPS STOKES, JR., Yale University, New Haven, Conn. 1900.
MAYER SULZBERGER, 1303 Girard Ave., Philadelphia, Pa. 1888.
HENRY OSBORN TAYLOR, Century Association, 7 West 43d St., New York, N. Y. 1899.
Rev. J. J. TIERNEY, D.D., St. Mary's Seminary, Md. 1901.
Prof. HENRY A. TODD (Columbia University), 824 West End Ave., New York, N. Y. 1885.
Prof. HERBERT CUSHING TOLMAN, Vanderbilt Univ., Nashville, Tenn. 1890.
Prof. CHARLES C. TORREY (Yale University), 67 Mansfield St., New Haven, Conn. 1891.
Prof. CRAWFORD H. TOY (Harvard Univ.), 7 Lowell St., Cambridge, Mass. 1871.
Rev. JOSEPH VINCENT TRACY, 75 Union Park St., Boston, Mass. 1892.
JOHN M. TROUT, Bridgeville, Del. 1899.
Rev. HENRY CLAY TRUMBULL, 1031 Walnut St., Philadelphia, Pa. 1888.
Prof. CHARLES MELLEN TYLER, Cornell Univ., Ithaca, N. Y. 1894.
ADDISON VAN NAME (Yale Univ.), 121 High St., New Haven, Conn. 1863.
EDWARD P. VINING, 49 Second St., San Francisco, Cal. 1883.
THOMAS E. WAGGAMAN, 917 F St., N. W., Washington, D. C. 1897.
Miss SUSAN HAYES WARD, Abington Ave., Newark, N. J. 1874.
Dr. WILLIAM HAYES WARD, 130 Fulton St., New York, N. Y. 1869.
Miss CORNELIA WARREN, 67 Mt. Vernon St., Boston, Mass. 1894.
Pres. WILLIAM F. WARREN, Boston University, Boston, Mass. 1877.
Rev. W. SCOTT WATSON, West New York, New Jersey. 1893.
CHARLES WALLACE WATTS, Smithland, Ky. 1898.
Prof. J. E. WERREN, 17 Leonard Ave., Cambridge, Mass. 1894.
Pres. BENJAMIN IDE WHEELER, University of California, Berkeley, Cal. 1885.
Prof. JOHN WILLIAMS WHITE (Harvard Univ.), 18 Concord Ave., Cambridge, Mass. 1877.
Miss MARIA WHITNEY, 2 Divinity Ave., Cambridge, Mass. 1897.
Mrs. WILLIAM DWIGHT WHITNEY, 227 Church St., New Haven, Conn. 1897.
Rev. E. T. WILLIAMS, U. S. Legation, Pekin, China, 1901.
FREDERICK WELLS WILLIAMS (Yale Univ.), 135 Whitney Ave., New Haven, Conn. 1895.
TALCOTT WILLIAMS, LL.D. ("The Press"), 916 Pine St., Philadelphia, Pa. 1884.
Dr. THOMAS WILSON, U. S. National Museum, Washington, D. C. 1897.
Rev. Dr. WILLIAM COPLEY WINSLOW, 525 Beacon St., Boston, Mass. 1885.
Rev. STEPHEN S. WISE, 233 N. 24th St., Portland, Oregon. 1894.
HENRY B. WITTON, Inspector of Canals, 16 Murray St., Hamilton, Ontario. 1885.
Rev. LAUREN P. WOLFE, Church of The Holy Comforter, 19th and Titan Sts., Philadelphia, Pa. 1898.
Prof. HENRY WOOD, Johns Hopkins University, Baltimore, Md. 1884.

- WILLIAM W. WOOD, 1604 Linden Ave., Baltimore, Md. 1900.
 JAMES H. WOODS, Ph.D., 2 Chestnut St., Boston, Mass. 1900.
 Prof. JOHN HENRY WRIGHT (Harvard Univ.), 38 Quincy St., Cambridge, Mass. 1898.
 Prof. THEODORE F. WRIGHT, 42 Quincy St., Cambridge, Mass. 1893.
 Rev. ABRAHAM YOHANNAN, Columbia University, New York, N. Y. 1894.
 Rev. EDWARD J. YOUNG, 519 Main St., Waltham, Mass. 1869.

[TOTAL, 260.]

III. MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

- Prof. FELIX ADLER, Ph.D., 123 East 60th St., New York, N. Y. 1900.
 Rev. Dr. SAMUEL H. BISHOP, 176 West 82d St., New York, N. Y. 1898.
 Rev. JOHN L. CHANDLER, Madura, South India. 1899.
 SAMUEL DICKSON, 901 Clinton St., Philadelphia, Pa. 1899.
 ROLAND B. DIXON, Peabody Museum, Cambridge, Mass. 1899.
 Dr. ARTHUR FAIRBANKS, University of Iowa, Iowa City, Iowa. 1898.
 Prof. FRANKLIN H. GIDDINGS (Columbia Univ.), 150 West 79th St., New York, N. Y. 1900.
 Prof. ARTHUR L. GILLETT, Hartford Theological Seminary, Hartford, Conn. 1898.
 Prof. GEORGE S. GOODSPEED, University of Chicago, Chicago, Ill. 1899.
 Dr. CHARLES B. GULICK (Harvard University), 18 Walker St., Cambridge, Mass. 1899.
 Prof. WILLIAM JAMES (Harvard University), 95 Irving St., Cambridge, Mass. 1899.
 Prof. GEORGE T. LADD (Yale Univ.), 204 Prospect St., New Haven, Conn. 1898.
 Prof. HINCKLEY G. MITCHELL, Ph.D., D.D. (Boston University), 72 Mt. Vernon St., Boston, Mass. 1900.
 Prof. MORRIS H. MORGAN, Harvard University, Cambridge, Mass. 1902.
 WILLIAM W. NEWELL, Cambridge, Mass. 1898.
 FRED NORRIS ROBINSON, Ph.D. (Harvard Univ.), 24 Grays Hall, Cambridge, Mass. 1900.
 Rev. CHARLES S. SANDERS, Aintab, Turkey. 1902.
 Rev. Dr. MINOT J. SAVAGE, 34th St. and Park Ave., New York, N. Y. 1898.
 Prof. EDWIN R. SELIGMAN (Columbia Univ.), 324 West 86th St., New York, N. Y. 1898.
 Prof. LANGDON C. STEWARDSON, Lehigh University, South Bethlehem, Pa. 1901.
 Prof. WILLIAM G. SUMNER (Yale Univ.), 240 Edwards St., New Haven, Conn. 1898.
 Prof. R. M. WENLEY, University of Michigan, Ann Arbor, Mich. 1898.
 Rev. NATHAN H. WILLIAMS, Palmetto, Fla. 1902.

[TOTAL, 23.]

IV. CORRESPONDING MEMBERS.

- Prof. GRAZIADIO ISAIA ASCOLI, Royal Academy of Sciences and Letters, Milan, Italy.
- Rev. C. C. BALDWIN (formerly Missionary at Foochow, China), 105 Spruce St., Newark, N. J.
- Prof. ADOLPH BASTIAN, Univ. of Berlin, Germany. 1866.
- Pres. DANIEL BLISS, Syrian Protestant College, Beirut, Syria.
- Rev. Dr. HENRY BLODGET (formerly Missionary at Peking, China), 813 State St., Bridgeport, Conn. 1858.
- Rev. ALONZO BUNKER, Missionary at Toungoo, Burma. 1871.
- Rev. MARCUS M. CARLETON, Missionary at Ambala, India.
- Rev. EDSON L. CLARK, Hinsdale, Mass. Corp. Member, 1867.
- Rev. WILLIAM CLARK, Florence, Italy.
- Judge ERNEST H. CROSBY, Rhinebeck, N. Y. 1890.
- Rev. JOSEPH EDKINS, Shanghai, China. 1869.
- A. A. GARGIULO, U. S. Legation, Constantinople, Turkey. 1892.
- HENRY GILLMAN, 107 Fort St., West Detroit, Mich. 1890.
- Rev. Dr. JOHN T. GRACEY (Editor of *The Missionary Review of the World*), 177 Pearl St., Rochester, N. Y. 1869.
- Rev. LEWIS GROUT, West Brattleboro, Vt. 1849.
- Rev. JOHN T. GULICK, Missionary at Osaka, Japan.
- Dr. WILLABE HASKELL, 96 Dwight St., New Haven, Conn. 1877.
- Prof. J. H. HAYNES, Central Turkey College, Aintab, Syria. 1887.
- Dr. JAMES C. HEPBURN, Missionary at Yokohama, Japan. 1873.
- Dr. A. F. RUDOLF HOERNLE, 38 Banbury Road, Oxford, England. 1893.
- Rev. Dr. HENRY H. JESSUP, Missionary at Beirut, Syria.
- Rev. Prof. ALBERT L. LONG, Robert College, Constantinople, Turkey. 1870.
- Rev. ROBERT S. MACLAY (formerly Missionary at Tokio, Japan), President of the Univ. of the Pacific, Fernando, Cal.
- Pres. WILLIAM A. P. MARTIN, Peking, China. 1858.
- Prof. EBERHARD NESTLE, Ulm, Württemberg, Germany. 1888.
- Dr. ALEXANDER G. PASPATI, Athens, Greece. 1861.
- Rev. STEPHEN D. PEET, 5817 Madison Ave., Chicago, Ill. 1881.
- ALPHONSE PINART. [Address desired.] 1871.
- Prof. LÉON DE ROSNY (École des langues orientales vivantes), 47 Avenue Duquesne, Paris, France. 1857.
- Rev. Dr. S. I. J. SCHERESCHEWSKY, Shanghai, China.
- Rev. W. A. SHEDD, Missionary at Oroomiah, Persia. 1893.
- Dr. JOHN C. SUNDBERG, Care of Register Office, 46 Park Place, New York, N. Y. 1893.
- Rev. GEORGE N. THOMSEN, of the American Baptist Mission, Bapatla, Madras Pres., India. Member, 1890; Corresp., 1891.
- Rev. GEORGE T. WASHBURN, Meriden, Conn.
- Rev. JAMES W. WAUGH, Missionary at Lucknow, India. (Now at Ocean Grove, N. J.) 1873.
- Rev. JOSEPH K. WHITE, New Hamburg, N. Y. Corp. Member, 1869.

[TOTAL, 36.]

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II. EUROPE.

AUSTRIA, VIENNA: Kaiserliche Akademie der Wissenschaften.
Anthropologische Gesellschaft.
PRAGUE: Königlich Böhmische Gesellschaft der Wissenschaften.
DENMARK, ICELAND, REYKJAVIK: University Library.
FRANCE, PARIS: Société Asiatique. (Rue de Seine, Palais de l'Institut.)
Académie des Inscriptions et Belles-Lettres.
Bibliothèque Nationale.
Musée Guimet. (Avenue du Trocadéro.)
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GERMANY, BERLIN: Königlich Preussische Akademie der Wissenschaften.
Königliche Bibliothek.
Seminar für Orientalische Sprachen (Am Zeughause 1.).
GÖTTINGEN: Königliche Gesellschaft der Wissenschaften.
HALLE: Bibliothek der Deutschen Morgenländischen Gesellschaft. (Friedrichstr. 50.)
LEIPZIG: Königlich Sächsische Gesellschaft der Wissenschaften.
MUNICH: Königlich Bairische Akademie der Wissenschaften.
Königliche Hof- und Staatsbibliothek.
GREAT BRITAIN, LONDON: Royal Asiatic Society of Great Britain and Ireland.
(22 Albemarle St., W.)
Library of the India Office. (Whitehall, SW.)
Society of Biblical Archæology. (37 Great Russell
St., Bloomsbury, W.C.)
Philological Society. (Care of Dr. F. J. Furnivall,
3 St. George's Square, Primrose Hill, NW.)
ITALY, FLORENCE: Società Asiatica Italiana.
ROME: Reale Accademia dei Lincei.
NETHERLANDS, AMSTERDAM: Koninklijke Akademie van Wetenschappen.
THE HAGUE: Koninklijk Instituut voor Taal-, Land-, en Vol-
kenkunde van Nederlandsch Indië.
LEYDEN: Curatorium of the University.
RUSSIA, HELSINGFORS: Société Finno-Ougrienne.
ST. PETERSBURG: Imperatorskaja Akademija Nauk.
Archeologiji Institut.
SWEDEN, UPSALA: Humanistiska Vetenskaps-Samfundet.

III. ASIA.

CALCUTTA, GOV'T OF INDIA : Home Department.

CEYLON, COLOMBO : Ceylon Branch of the Royal Asiatic Society.

CHINA, PEKING : Peking Oriental Society.

SHANGHAI : China Branch of the Royal Asiatic Society.

TONKIN : l'école Française d'extrême Orient (Rue de Coton), Hanoi.

INDIA, BOMBAY : Bombay Branch of the Royal Asiatic Society.

CALCUTTA : The Asiatic Society of Bengal.

The Buddhist Text Society. (86 Jaun Bazar St.)

LAHORE : Library of the Oriental College.

JAPAN, TOKIO : The Asiatic Society of Japan.

JAVA, BATAVIA : Bataviaasch Genootschap van Kunsten en Wetenschappen.

KOREA : Branch of Royal Asiatic Society, Seoul, Korea.

IV. AFRICA.

EGYPT, CAIRO : The Khedivial Library.

V. EDITORS OF THE FOLLOWING PERIODICALS.

The Indian Antiquary (care of the Education Society's Press, Bombay, India).

Wiener Zeitschrift für die Kunde des Morgenlandes (care of Alfred Hölder, Rothenthurm-str. 15, Vienna, Austria).

Zeitschrift für vergleichende Sprachforschung (care of Prof. E. Kuhn, 3 Hess Str., Munich, Bavaria).

Revue de l'Histoire des Religions (care of M. Jean Réville, chez M. E. Leroux, 28 rue Bonaparte, Paris, France).

Zeitschrift für die alttestamentliche Wissenschaft (care of Prof. Bernhard Stade, Giessen, Germany).

Beiträge zur Assyriologie und semitischen Sprachwissenschaft. (J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany.)

Oriental Bibliography (care of Dr. Lucian Scherman, 8 Gisela Str., Munich, Bavaria).

The American Antiquarian and Oriental Journal, Good Hope, Illinois.

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The Editors request the Librarians of any Institutions or Libraries, not mentioned above, to which this Journal may regularly come, to notify them of the fact. It is the intention of the Editors to print a list, as complete as may be, of regular subscribers for the Journal or of recipients thereof. The following is the beginning of such a list.

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CONSTITUTION AND BY-LAWS
OF THE
AMERICAN ORIENTAL SOCIETY.

With Amendments of April 1897.

CONSTITUTION.

ARTICLE I. This Society shall be called the AMERICAN ORIENTAL SOCIETY

ARTICLE II. The objects contemplated by this Society shall be :—

1. The cultivation of learning in the Asiatic, African, and Polynesian languages, as well as the encouragement of researches of any sort by which the knowledge of the East may be promoted.

2. The cultivation of a taste for oriental studies in this country.

3. The publication of memoirs, translations, vocabularies, and other communications, presented to the Society, which may be valuable with reference to the before-mentioned objects.

4. The collection of a library and cabinet.

ARTICLE III. The members of this Society shall be distinguished as corporate and honorary.

ARTICLE IV. All candidates for membership must be proposed by the Directors, at some stated meeting of the Society, and no person shall be elected a member of either class without receiving the votes of as many as three-fourths of all the members present at the meeting.

ARTICLE V. The government of the Society shall consist of a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Secretary of the Section for the Historical Study of Religions, a Treasurer, a Librarian, and seven Directors, who shall be annually elected by ballot, at the annual meeting.

ARTICLE VI. The President and Vice-Presidents shall perform the customary duties of such officers, and shall be *ex officio* members of the Board of Directors.

ARTICLE VII. The Secretaries, Treasurer, and Librarian shall be *ex officio* members of the Board of Directors, and shall perform their respective duties under the superintendence of said Board.

ARTICLE VIII. It shall be the duty of the Board of Directors to regulate the financial concerns of the Society, to superintend its publications, to carry into effect the resolutions and orders of the Society, and to exercise a general supervision over its affairs. Five Directors at any regular meeting shall be a quorum for doing business.

ARTICLE IX. An Annual meeting of the Society shall be held during Easter week, the days and place of the meeting to be determined by the Directors, said meeting to be held in Massachusetts at least once in three

years. One or more other meetings, at the discretion of the Directors, may also be held each year at such place and time as the Directors shall determine.

ARTICLE X. There shall be a special Section of the Society, devoted to the historical study of religions, to which section others than members of the American Oriental Society may be elected in the same manner as is prescribed in Article IV.

ARTICLE XI. This Constitution may be amended, on a recommendation of the Directors, by a vote of three-fourths of the members present at an annual meeting.

BY-LAWS.

I. The Corresponding Secretary shall conduct the correspondence of the Society, and it shall be his duty to keep, in a book provided for the purpose, a copy of his letters; and he shall notify the meetings in such manner as the President or the Board of Directors shall direct.

II. The Recording Secretary shall keep a record of the proceedings of the Society in a book provided for the purpose.

III. *a.* The Treasurer shall have charge of the funds of the Society; and his investments, deposits, and payments shall be made under the superintendence of the Board of Directors. At each annual meeting he shall report the state of the finances, with a brief summary of the receipts and payments of the previous year.

III. *b.* After December 31, 1896, the fiscal year of the Society shall correspond with the calendar year.

III. *c.* At each annual business meeting in Easter week, the President shall appoint an auditing committee of two men—preferably men residing in or near the town where the Treasurer lives—to examine the Treasurer's accounts and vouchers, and to inspect the evidences of the Society's property, and to see that the funds called for by his balances are in his hands. The Committee shall perform this duty as soon as possible after the New Year's day succeeding their appointment, and shall report their findings to the Society at the next annual business meeting thereafter. If these findings are satisfactory, the Treasurer shall receive his acquittance by a certificate to that effect, which shall be recorded in the Treasurer's book, and published in the Proceedings.

IV. The Librarian shall keep a catalogue of all books belonging to the Society, with the names of the donors, if they are presented, and shall at each annual meeting make a report of the accessions to the library during the previous year, and shall be farther guided in the discharge of his duties by such rules as the Directors shall prescribe.

V. All papers read before the Society, and all manuscripts deposited by authors for publication, or for other purposes, shall be at the disposal of the Board of Directors, unless notice to the contrary is given to the Editors at the time of presentation.

VI. Each corporate member shall pay into the treasury of the Society an annual assessment of five dollars; but a donation at any one time of seventy-five dollars shall exempt from obligation to make this payment.

VII. Corporate and Honorary members shall be entitled to a copy of all the publications of the Society issued during their membership, and shall

also have the privilege of taking a copy of those previously published, so far as the Society can supply them, at half the ordinary selling price.

VIII. If any corporate member shall for two years fail to pay his assessments, his name may, at the discretion of the Directors, be dropped from the list of members of the Society.

IX. Members of the Section for the Historical Study of Religions shall pay into the treasury of the Society an annual assessment of two dollars; and they shall be entitled to a copy of all printed papers which fall within the scope of the Section.

X. Six members shall form a quorum for doing business, and three to adjourn.

SUPPLEMENTARY BY-LAW.

I. FOR THE LIBRARY.

1. The Library shall be accessible for consultation to all members of the Society, at such times as the Library of Yale College, with which it is deposited, shall be open for a similar purpose; further, to such persons as shall receive the permission of the Librarian, or of the Librarian or Assistant Librarian of Yale College.

2. Any member shall be allowed to draw books from the Library upon the following conditions: he shall give his receipt for them to the Librarian, pledging himself to make good any detriment the Library may suffer from their loss or injury, the amount of said detriment to be determined by the Librarian, with the assistance of the President, or of a Vice-President; and he shall return them within a time not exceeding three months from that of their reception, unless by special agreement with the Librarian this term shall be extended.

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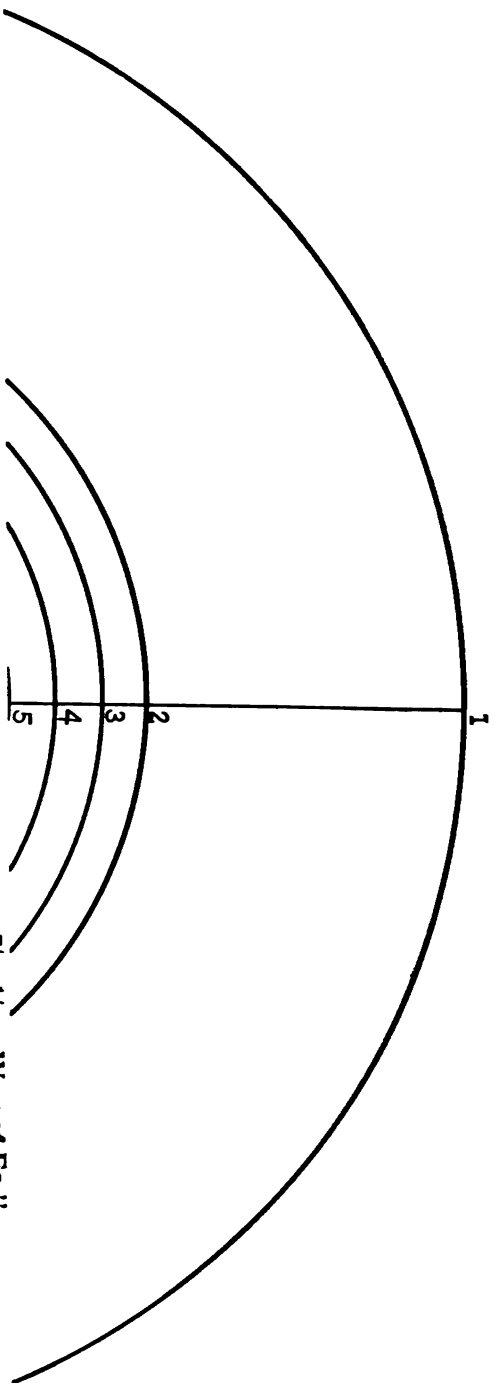
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KEY TO THE KOSMOS OF THE BABYLONIANS.

By WILLIAM F. WARREN.

See J. A. O. S. vol. xxii, p. 138.



- 4, 4' Globe of Nergal.
- 5, 5' Globe of Ishtar.
- 6, 6' Globe of Nabu.
- 7, 7' Globe of Shamash.
- 8, 8' Globe of Sin.

7'—1' "Way of Ea."
 9 9, 9 9 Two of the four seas by
 which the Upper E-KUR is separated
 from the Nether.

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